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HERMANN OLDENBERG.



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CONTENTS.

	PAGE
PART I. THE SACRED LITERATURE WITH THE COM- MENTARIES	59
„ II. GRAMMATICAL WORKS	86
„ III. HISTORICAL AND MISCELLANEOUS WORKS	108

**CENTRAL ARCHAEOLOGICAL
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PALI MANUSCRIPTS

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I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841-42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are:

I. VINAYAPIṬAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi; 8 lines.

2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha); 8 lines (Bhikkhuvibhaṅga, fol. ka—to; Bhikkhunīvibhaṅga, fol. tau—dha).

3. *Mahāvagga*. 249 leaves (ka—po); 8 lines.

4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mū; the leaves ta—mu are missing); 8 lines.

5. *Parivāra*. 213 leaves (ka—do); 8 lines.

II. SUTTAPIṬAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ; the letters ba—bāḥ are omitted); 8 lines.

7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

(ka-dha; the leaf kai has been repeated twice; two different leaves are signed nî); 8 lines.

8. The *Majjhimapaññāsaka* of the *Majjhimanikāya*. 234 leaves (ka—nû); 8 lines.

9. The *Uparipaññāsaka* of the *Majjhimanikāya*. 164 leaves (ka—dhai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka—phâh); 10 lines.

11. The *Salāyatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka—tâh); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha—khyâ); 8 lines.

13. The first four nipâtas of the *Āṅguttaranikāya*. 212 leaves (ka—dai); 10 lines.

14. The fifth to the seventh nipâta of the *Āṅguttaranikāya*, 211 leaves (ka—de); 10 lines.

15. The eighth to the eleventh nipâta of the *Āṅguttaranikāya*. 301 leaves (ka—ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz. :—

a. *Khuddakapāṭha*. 5 leaves (ka—ku); 9 lines.

b. *Udāna*. 54 leaves (ka—nû); 9 lines.

c. *Itivuttaka*. 29 leaves (ka—gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka—nî); 9 lines.

e. *Vimānavatthu*. 34 leaves (ka—gau); 9 lines.

f. *Petavatthu*. 26 leaves (ka—gâ); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz. :—

a. *Theragāthā*. 40 leaves (ka—ghî); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu—nam); 9 lines.

c. *Buddhavaṃsa*. 32 leaves (nâh—je); 9 lines.

d. *Cariyāpīṭaka*. 13 leaves (jai—jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka—khâ); 10 lines.

18. *Jātaka*, text without *Atthakathā*. 193 leaves (ka—tha); 9 lines.

19. Two identical copies of the *Mahāniddesa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhūti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tū); 9 lines.

b. 196 leaves (jho—māḥ); 9 lines.

20. a. *Paṭisambhidāpakaraṇa*. 198 leaves (ka—thū); 10 lines.

b. *Nettipakaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettāvata samattā nettiyā āyasmata Mahākaccānena bhāsita bhagavatā anumoditā mūlasaṅgītiyaṃ saṅgītā ti. About the style and the contents of this work, see d'Alwis, Introd. xxiii. 105.

21. *Apadāna*. 244 leaves (ka—pī); 9 lines. (Therāpadāna fol. ka—thau, Theriāpadāna fol. tham—pī.)

III. ABHIDHAMMAPĪṬAKA.

22. *Dhammasaṅgaṇī*. 144 leaves (ka—thāḥ); 8 lines.

23. *Vibhaṅgappakaraṇa*. 186 leaves (ka—tū); 9 lines.

24. 314 leaves (ka—rī, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bā); 8 lines. Contains:—

a. *Dhātukathā* (ka—ni).

b. *Puggalapaññatti* (nī—jha).

c. *Kathāvatthu* (jha—rī).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *āyatanyamaka* (gaṃ—jaḥ), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhū—ṭau), the *saṅkhārayamaka* (ṭam—dhā), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yī), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vī—cyu).

27. *Dukapaṭṭhāna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapāṭṭhāna*. 292 leaves (ka—mī); 10 lines.

29. *Dukatikapattāhāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapattāhāna (ka—cha), anulomatika-dukup. (chā—ṭi), anulomatikatikap. (ṭi—thā), anulomaduka-dukup. (thi—thau), paccanīkadukadukup. (tham—ṇe), anulomapaccanīkadukadukup. (ṇai—dhai), paccanīkānulomaduka-dukup. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pārājika. Begins:—

anantakarūṇādhāraṃ vineyyadamaṇaṃ jinaṃ
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ
bahu(s)utaṃ mahāpu(ñ)ṇaṃ saṅghassa parināyakaṃ |
saddhamma(t)ṭhitikāmehi santehi abhiyācito
vinaye mandabuddhināṃ pāṭavattāya nissayaṃ |
pubbācariyasāhānaṃ avalambya vinicchayaṃ
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhāṇe |
purātanesu santesu nissayesu pi tehi na
linantarapadān' attho sakkā vi(ñ)ṇātave yato |
sādhippāyaṇ ca sambandhaṃ vacanattāṇ ca katthaci
dassayanto karissāmi venayikamanoharaṃ |
vinayapitake ṭhite sāsanaṃ suppati(ṭ)ṭhitaṃ
mahussāhena yaṃ yassa taṃ nissāmenta sādhabo ti |

The Pāli text is intermixed with the Burmese version. The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharati Naḷerupucimanda-mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi) are given in the following way:—yena samayena āyasmato Sāriputtassa vinayapaṇ(ṇ)attiyācanahetubhūto parivitaṅke udapādi tena samayena buddho bhagavā Verañcāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kālena—āyasmato—Sāriputtassa—vinayapaṇ(ṇ)attiyācanahetubhūto—parivitaṅko—udapādi—tena samayena tena kālena bhagavā—buddho—Verañjāyaṃ Verañjāya samāpe—Naḷeru-

¹ Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

puṇimandamūle—mahatā—bhikkhusaṅghena—pañcamatthehi—bhikkhusatehi pañcasatapamāṇehi bhikkhuhi—saddhi—viharati vigato rañjo assā ti ca veramjattahajātan ti ca vividhehi rañjayati ti ca veram abhibhavitvā jātā ti ca vākyaṃ—*etc.* Afterwards no continuous Pāli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pāli text with Burmese Nissaya. Begins: namo, *etc.*, | āyasmanto—ime kho dve navuti pācittiyā dhammā—uddesaṃ—āgacchanti—tena samayena—Sakyaputto—Hatthako—vādakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jha; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pāli text of the same sections of the *Suttavibhaṅga*.

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kālana—bhagavā—buddho—Urūvelāyaṃ—Nerañcarāya—naggi nadiyā—tira—bodhirukkhamūle—abhisambuddho hutvā—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavā—bodhirukkhamūle—sattāhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisīdi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450. Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456.
Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins: namo, etc. |
tena samayena tena kālena—bhagavā—buddho—Sāvatthiyam
—viharati—tena kho pana samaye—Paṇḍukalohitakā—
bhikkhū—attanāpi—bhaṇḍanakārakā—kalahakārakā—vivā-
dakārakā—bhassakārakā—saṅghe—adhikaraṇakārakā, etc.

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.
First chapter of the *Kammavācā* collection, Pāli text with
Burmese version and commentary.

Begins: namo, etc. |

ānātikkamato raṇo Yamavhānassa tādino
ṭhapetum arahantassa ānācakkam sudullabham |
namasitvā tilokaggayatindadhammarājino
pādambujāmalam setṭham mōlaalisevitam¹ |
racayissām' aham dāni ānācakkam yathābalaṃ
ṭhapitam dhammarājena nāthena puṇasirinā |
paṭhamam upajjham gāhāpetabbo, etc.

The subscription runs (fol. khau'): iti pañcappidhibalasam-
annāgatena sāsanamahodayagapesinā nānāratanāpāṭasāmi-
bhūtena² imasmim ratanapūraavabhitanapuramhi abhūtabbā-
nam³ mahāsuvannapāsādānam sāmibhūtena devānamindato
māghavamhā buddho bhavissatīti laddhavadanena dutiyam pi
tāvatiṃsabhavanato orohitvā imam sariyakadhātum imasmī
rājamunicūlānāmikam cetiyamhi ṭhapanam karotīti⁴ vatvā
tena dātapabba sarirakadhātunā⁵ ṭhapitassa tassa munindarāja-
municūlānika (ni has been changed into mi)⁶ mahāsuvannaceti-
yassa dāyakabhūtena *Strisudhammarājāmahāvipatindāmikama-*
*hādhammarājena*⁷ āyājitenā *Saddhammasīrinā* matherena sāsa-
nassa aṭṭhāsityeka dvesahassakāle sakkarājassa pana chādhi-

¹ kamoljalisevitam, the text repeated with the Burmese version.

² "vāta", the repeated text.

³ abhūtapubbānam.

⁴ rājamunicūlānikacetiyaṃ ṭhapani karohīti.

⁵ dātabbasariradhātunā.

⁶ "rājamunicūlānika".

⁷ mahādhipatin°.

kasahassakāle sampatte racitā sādhibbāyā saniddhā Kammavācāya Mrammabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅho itthannāmassa bhikkhuno itthannāmam nāmasamuti dadeyya | esā utti (ñatti?) suṇātu me bhante saṅgho ayam—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvatatthacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajivam akaraṇiyam | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayam itthannāmo bhikkhu saññācīkāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayam itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmiti | kammavācam katvā abbhetaḥ.

17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho āyasmanto nidānaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: namo, etc.

samaccani padipo ca udakaṃ āsanena ca
uposathassa etāni puppakaraṇaṃ ti vuccati |
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṇā ca ovādo
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupātimokkha follows (f. kâh) a short passage called in the subscription *Orādapātimokkha*. It begins: khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parūpaghātī. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghaṃ* (ka—gau). 9 lines. Sak. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction:¹

desakaṃ pātimokkhassa natvā buddhutthamadhamaṃ
(buddhaṃ—uttamaṃ—dhammaṃ ca B.)
pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkha-
gataṃ saṅghaṃ |
pātimokkhaṃ ubhinnā tu likkhissaṃ navanissayaṃ
nātisaṅkhepavittāraṃ atthāya mandabuddhināṃ |
porāṇā nissayā kāmaṃ yasmā panātisaṅkhepā
kecātivittakā keci tasmā te mandambuddhināṃ |

¹ Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkā dhāritum disvā taṃ pubbe kātukāmāya
 satiṃ pi ca cintāya katokāsam alabbhitvā
 cīram okāsam esanto dān' okāsam labhitvāna |
 āgatehi vibhaṅge tu sikkhāpadehi tampada
 bhājanivapaṇṇāh' eva (°nāhi ca B.) gaṇṭhi visodhanihi ca |
 tallekhananāyehi ca saṃsanditvāna sādhuṃ
 sodhetvāna viruddhaṃ ca paḥāya adbhikam paḍaṃ |
 unakaṃ pakkipitvāna pāyuttānaṃ nayehi ca
 dvihi vā tihi yutesu pāthesu gayha sāsane |
 sukhuccāraṇapāṭhaṃ ca katvā sukhāvaṛaṇaṃ (°dhāra-
 ṇaṃ B.)

nissayaṃ racayissan taṃ sam(m)ā dhārentu sajjanā |

The text begins: samajjani ca—padipo ca—āsanena—uda-
 kaṇ ca—etāni cattāri kammāni—uposathassa—pubbakaraṇaṃ
 ti—vuccati akkhātāni—chandapārisuddhi utukkhaṇaṃ—bhi-
 kkhugaṇaṇā ca—ovādo ca—etāni pañca kammāni—uposa-
 thassa—pubbakiccaṃ ti—vuccati akkhātāni.

3-4. The Khuddasikkhā. See No. 105.

19.

Burmese MS. composed of three different parts. See
 Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nī—jhū.
 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhāvitaraṇī* in Pāli (comment. on the
 Pātimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The
 text begins in the explication of the 3rd Nissaggiya rule;
 the end runs as follows (compare No. 45): Kaṅkhāvitaraṇiṃ
 Pātimokkhavaṇṇanāya bhikkhupātimokkhavaṇṇanā niṭṭhitā ||
 paramavisuddhabuddhiviriya-paṭimaṇḍitena silākarajjavama-
 ddivādiguṇasamudayasamudaya (sic) samuditena sakalasama-
 yasamayantaragahanajjhogahanasamatthena pañāveyyattiya-
 samanāgatena tipitakapariyattippabhede sāṭhakathe satthu-
 sāsane appaṭiḥatānāka-pabbhāvena mahāveyyākaraṇena kara-
 ṇasampattijanitasamukhaviniggatamadhurodānavacanāvaṇ-
 nayuttana yuttavādinā vādivadana mahākavinā pabbinnaka-
 paṭisambhitāparivāre chaḷābhīṇāpaṭisambhidāpabbhedagu-
 ṇa-paṭimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinā

theravaṃsappadīpānaṃ therānaṃ *Mahācetiḥāravāsinā* ti alaṅkārabhāsitenā vipulavisuddhabuddhinā *Buddhaghōsā* ti garubī gāhitanāmaterena katā ayaṃ *Kaṅkhāvitaraṇī* nāma Pāṭi-mokkhavaṇṇanā ti.

2. 59 leaves, signed with the Burmese letters bha—lāḥ (fol. laṃ is missing). 9 lines.

Fragments of the *Kaṅkhāvitaraṇī* with Burmese Nissaya (sixth volume of the whole work), beginning in the 8. sikkhāp. of the Ovādavagga (Minayeff, p. 13), ending in the 5. sikkhāp. of the Sahadhammikavagga (Min. p. 18). The Pāli text has considerably been altered for the purpose of the Nissaya.

3. Part of the *Khuddasikkhā*, see No. 106.

20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho ; mostly 9 lines ; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the single Suttas composing this collection. See the titles of the Suttas in Westergaard's Catalogue, p. 21.

21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkhaṇ") of the *Dīghanikāya*, beginning with the Brahmajālasutta and ending with the Tevijjasutta ; Pāli text with the Burmese version of the Mahāthera *Guṇavamsaka*. Begins : namo tassa, etc.

namāṃ' ahaṃ pakāsantaṃ nibbuti amataṃ padam
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca?)
sabbe upaddave hantvā rajjissāmi yathābalaṃ |

I give here the beginning of the first Sutta, putting breaks for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā ākārena—me mayā—bhagavato—sa(m)mukhā—suttaṃ (words with which Ānanda introduced at the first great convocation the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majālasuttam—me mayā—bhagavato—sam(m)ukhā—evaṃ
suttam (the same sentence is repeated still twice more)—ekaṃ
—samayaṃ—bhagavā—Rājagahaṃ—antarā ca—Nālantam
Nālantassa—antarā ca—mahākā mahantena—bhikkhusaṅ-
ghena—pañcamattehi—bhikkhusatehi—saddhī—addhāna-
maggapaṭipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14-22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇaṃ namassitvā mahākāraṇikaṃ jinaṃ
pūjayitvāna saddhammaṃ katvā saṅghaṃ ca añjali |
yaṃ sīlakkhandhavaggaṃ adesaṃ anantaram
mahāvaggaṃ mahāpaṇ(ṇ)o mahākāraṇiko jino |
racissaṃ tassa nissayaṃ |
nātisaṃkhepavittthāraṃ paripuṇṇavinicchayaṃ
sambuddhasāsanatthāya sotūnaṃ ānavaḍḍhanaṃ |

bhante—Kassapa—idaṃ suttam—me mayā—bhagavato—
samukhā—evaṃ etena ākāraṇena—suttam upalakkhitam—
ekaṃ—samayaṃ—bhagavā—Sāvattihyaṃ—Anāthapiṇḍi-
kassa—ārāme—kārito—Jetavane—karerikuṭṭikāraṃ—viha-
rati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vattuttayaṃ nama(s)itvā saraṇaṃ sabbapāṇinaṃ
samāsenā racissāhaṃ pātheyavaggaṇissayaṃ |

bhante Kassapa—idaṃ suttam—bhagavato—santike—evaṃ
—me mayā—suttam upalakkhitam—ekaṃ—samayaṃ—bha-
gavā—Mamallesu (*sic*)—Anupīyaṃ nāma Mallānaṃ—niggamo
—atthi—tattha—viharati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhī;
generally 8 lines; Sinhalese writing.

The *Sumaṅgalavilāsini*, *Atthakathā* to the *Dīghanikāya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, n.s. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇāsītalabadayaṃ paññāpajjotavihatamohatamaham
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca
 yaṃ upagato gatamalaṃ vande taṃ anuttaraṃ dhammaṃ |
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ
 atthannaṃ pi samūhaṃ sīrasā vande ariyasaṅghaṃ |
 iti me pasannamatino ratanattayavanditvānāmayaṃ puññaṃ
 yaṃ suvihatattāyo hutvā tassānubhāvena |
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa
 buddhānubuddhasamvannitassa saddhāvahagunaṃ |
 atthiappakāsanatthaṃ atthakathā ādito vasisatehi
 pañcabi yā saṅgītā ca anusaṅgītā ca pacchāpi |
 Sīhaladīpaṃ pana ābhatātha vasinā Mahāmahindena
 tthapitā Sīhalabbhāsāya dīpavāsinaṃ atthāya |
 anetvāna tato haṃ Sīhalabbhāsaṃ manoramaṃ bhāsaṃ
 tantinayānucchavikaṃ āronto vigatadosaṃ |
 samayaṃ avilomento therānaṃ theravaṃsappadīpanaṃ
 sunipunavinicchayānaṃ Mahāvihārādhivāsinaṃ |
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi
 sujanaṃ ca tuṭṭhatthaṃ ciraṭṭhitatthaṃ ca saddhammassa |
 sīlakathā dhutadhammā kammaṭṭhānāni ceva cari sabbāni
 cariyāvidhānasahito jhānasamāpattivitthāro |
 saddhā ca abhiññāyo paññāsaṃkalananicchayo ceva
 bandhā (khandhā?) dbātāyatanindriyāni ariyāni ceva cat-
 tārī ||

saccāni paccayākāraḍesaṇā superisuddhanipunanayā
 avimuttan timaggā vipassanā bhāvanā ceva |
 iti pana sabbam yasmā Visuddhimagge mayā superisuddham
 vuttaṃ

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||
 majjhe Visuddhimaggo esa catunnam pi āgamānaṃ hi
 tthavā pakāsayissaṃ tattha yathābhāsitaṃ atthaṃ |

icceva kato tasmā tam pi gahetvāna saddhi me nāya
aṭṭhakathāya vijānātha Dīghāgamanissitaṃ atthan ti ||

tattha Dīghāgamo nāma sīlakkhandhavaggo mahāvaggo
pāṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-
suttasaṅgaho | tassa vaggesu sīlakkhandhavaggo ādi suttasu
brahmajālaṃ | brahmajālassāpi | evaṃ me sutan ti ādikaṃ
āyasmātā Ānandena paṭhamamahāsāṅgītikāle vuttaṃ nidā-
nam ādi |

Then follows the account of the first convocation. Con-
clusion of the whole work :

ettāvatā ca || āyācito Sumaṅgalapariveṇanivāsinaṃ thiragu-
ṇena Dāṭṭhāsāṅghatheravaṃsatvayenāhaṃ¹ || Dīghāgamaṃ²
dassabalaguṇaganaparidīpaṇassa aṭṭhaka thaṃ yaṃ ārabhiṃ³
Sumaṅgalavilāsiniṃ nāma nāmena⁴ sāraṃ ādāya nīṭṭhitā esā
ekāsītippamānāya pāliya bhāṇavārehi || ekūṇasatṭhimatto Visu-
ddhimaggo pi bhāṇavārehi atthappakāsanatthāya āhamānaṃ⁵
kato yasmā | tasmā tena sahāyaṃ aṭṭhakathābhāṇavāraṇṇa-
nāya⁶ suparimitaparicchinnaṃ cattālisaṃ satam⁷ hoti⁸ | bhā-
ṇavārato esa mayaṃ pakāsayanti⁹ Mahāvihārādhivāsinaṃ¹⁰
mūlatṭhakathāsāraṃ ādāya¹¹ mayā imaṃ karontena yaṃ
puññaṃ upacitaṃ tena hotu sabbo sukhī loko ti ||

Various readings of the following MS. : 1) dādhānāgasam-
ghaterena theravaṃsanvaye, 2) dīghogamavarassa, 3) ārabhi,
4) the MS. adds sāhimahaṭṭhakathāya, 5) āgamānaṃ, 6) °gaṇa-
nāya, 7) °līsasakaṃ, 8) the MS. adds sabbavattālīsādhikasa-
taṃ parimānaṃ, 9) evaṃ samayaṃ pakāsayanti, 10) °sinam,
11) mūlakathakathāvarasamādāya.

25.

Two volumes. The first has 60 leaves signed with the
Burmese letters ka—nāḥ; the second 76 leaves, signed ca—ṭhu
(the leaf ṭi is missing); 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilāsini*, comprehending the
commentary on the last 11 Suttas of the *Dīghanikāya*. The
date is Sakraj 1133=A.D. 1772. The end of the MS. is
followed by 14 blank leaves; only the first page of the ninth
contains the fragment of a Pāli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammatan ti—idāni—dhammo ti—samataṃ—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai) ; 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi ; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdantī*, *Aṭṭhakathā* of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go ; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* 1, 5, 1) ; Pāli text with Sinhalese version and commentary. Subscription : *Sāleyya-sūtraartthavyākhyānayayi*.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing) ; generally 8–9 lines. Sinhalese writing.

The *Āṅguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām) ; on an average 8–9 lines. Sinhalese writing.

The *Manorathapūraṇī*, Aṭṭhakathā of the *Āṅguttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake *Samyuttakanikā*.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumaṅgalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanā-mayaṃ, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa *Āṅguttarāgamavarassa dhammakathikapuṅgavānaṃ vicitta-paṭibhānajanassa*. 6. saṅgitā. 7. paṇa, °vāsinaṃ. 8. apañet-vāna, āropento. 9. sunipuna°, °vāsinaṃ changed into °vāsinaṃ. 10. ca dhammassa. Then follows:—

Sāvattihippabhutinaṃ naṅgarāṇaṃ vaṇṇanā kathā hetṭhā
Dighassa Majjhimaṃ ca yā me atthaṃ vadantena |
vitthāravasena sudam vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakathaṃ kathayissāmi |
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanatthaṃ vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, *Āṅguttaranissitaṃ*.—Then follows: tattha *Āṅguttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakani-pāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |*

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti *Āṅguttarāgame |*

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūraṇī*, nipātas 1–3.

32.

21 leaves, signed with the Sinhalese letters ka—khu;
8 lines on an average; Sinhalese writing.

The *Dhammapada*.

33.

Burmese manuscript; see Catalogue of the Burmese MSS.,
No. 3440.

Part of the *Atthakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.):
nicini va pavattānan ti imaṃ dhammadesanaṃ satthā Jeta-
vane viharanto āyasmantaṃ—Rādhaṃ—ārabbha—kathesi—
so—gihikāle—Sāvattthiyaṃ—dukkabrahmaṇo—ahosi kira,
etc.—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu;
on an average 10 lines; Burmese writing. Sakraj 1178=
A.D. 1817.

Jātakassa atthavaṇṇanā, beginning with the dukkanipāta
(Rājovādajātaka), ending with the pañcanipāta (Kapotajātaka).

35.

17 leaves, signed with the European numbers 1-17; 8-7
lines; Sinhal. writing.

The first six *Jātakas* of the sattaniipāta (kukkujāt.—da-
sannakajāt.), together with the atthavaṇṇanā.

36.

65 leaves, signed with the Burmese letters ka—cū (written
by mistake for ou); 9 lines; Burmese writing. Sakraj
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,
with the atthavaṇṇanā.

37.

26 leaves, signed with the Burmese letters ka—gā; 9 lines;
Burmese writing.

The *Mahājanakajātaka*.

38.

22 leaves, signed with the Burmese letters ka—khau ;
9-8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodian letters jya—tâ (written by mistake for tyâ ; the last leaf is not signed ; the signature jhyô is omitted).

A *Jātaka*. Subscription : Candakumājātakaṇḍa (?) paripuṇo. Begins : paṇḍabhisīyāsīdubbaṇṇaṭi. idaṃ satthā Jeta-vane viharanto Pañcācāram ārabba kathesi | ekadivasaṃbhikkhu, etc.

40.

11 leaves, signed with the numbers 1-4 and 1-7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññātabbasutta.
- 2) jarāmarasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1-5 ; 8-7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavā Vesāliyaṃ viharati Ambapālivaṇe tatra kho bhagavā bhikkhū āmantesi bhikkhave ti bhādante ti te bhikkhū bhagavato paccassosum bhagavā etad avoca aniccā bhikkhave saṃkhārā addhuvā bhikkhave saṃkhārā anassāsikā bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the atthakathā.

42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

Vimānavatthuvannāna, commentary on the *Vimānavatthu* (see Westergaard's Catal. p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard Cat. p. 35): *namo, etc.*

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ
vande nipuṇagambhīraṃ vicitrānayaḍesaṇaṃ |
vijjācaraṇasampannā yena nīyyanti lokato
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |
sīlādiguṇasampannā t̥hito maggaphalesu yo
vande 'haṃ ariyaśaṅghaṃ taṃ puññakkhettaṃ anuttaraṃ |
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye
hatantarāyo sabbattha hutvā 'haṃ tassa tejasā |
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu
tassa vimānādīphalasampattibhedato (*sic*) |
pucchavasena yā tāsāṃ vissajjanavasena ca
pavattā desanā kammaphalapacchakkhākāriṇi |
Vimānavatthu icceva nāmena vasiṇo pure
yaṃ *Khuddakanikāya*smiṃ saṅgāyimsu mahesaye |
tassāsamaṇi ca lambitvā porāṇayakathānayaṃ (porāṇa-
t̥thak°!)

tattha tattha nidānāni vibhāvento viśesato |
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ
Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ |
yathābalaṃ karissāmi atthasaṃvaṇṇanaṃ subhaṃ
sakkaccaṃ bhāsato taṃ me nisāmayatha sādhaṃ taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kā): idam hi *Vimānavatthum* duvidhena pavattaṃ pucchavasena vissajjanavasena ca | tattha vissajjanagāthā tā hīdevatāhi bhāsītā pucchāgāthā pana kāci bhagavato bhāsītā kāci Sakkādīhi kāci sāvahehi kāci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ sahaśśādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvaka bhāvāya puññāna sambhāre sambharanto

anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupati-sambhidādiguṇavisesaparivāraṣa sakalassa sāvaka-pāramiñānassa matthatam patto dutiyo aggasāvakaṭṭhāne t̥hito iddhi-mantoso ca bhagavato etadagge t̥hapito āyasmā *Mahāmoggallāno* tena bhāsītā bhāsanto (changed into bhāsantā) tena ca paṭhamam t̥va lokahitāya devacārikam carantena devaloke ve devatānam pucchānavasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakaranattham pucchāvissajjanam ca ekajjham katvā bhagavato pavedtvā bhikkhūnam bhāsītā sakena pucchānavasena devatāhi tassa vissajjanabhāsītā pi Mahāmoggallānattherassa bhāsītā evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjanavasena tattha tattha bhāsītā. pacchā dhammayinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgaham āropitā.

As a sample of these stories I give the Caṇḍālīvimāna with the introductory part of the vaṇṇanā (the text of another *Vimānavatthu* without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix-xxiv of the Russian ed.).

Fol. khah': *caṇḍālī van(da) pādānīti caṇḍālīvimānam* k̄a up-patti | bhagavā Rājagahe viharante puccusavelāyam buddhā-cinṇam mahākaruṇāsamāpatti samāpajjitvā vuṭṭhāya lokam olokento addasa tasmim yeva namgare caṇḍālāvāte santim ekam mahallikam caṇḍālīm khīṇāyukam nirayasamvattanikam c' assā kammam upaṭṭhitam mahākaruṇāyā samussāhitamā-naso saggasamvattaniyam kammam karetvā ten' assā niray-uppattim nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhusaṅghena saddhim Rājagaham piṇḍāya pāvisi ti tena ca samayena s̄a caṇḍālī daṇḍam olubbha nagarato nikkhanti bhagavantam āgacchantam disvā abhimukhī hutvā atṭhāsi bhagavā pi tassāgamanam nivārento viya pureto atṭhāsi atṭhāyasmā Mahāmoggallāno satthu cittam ūatvā tassā ca āyuparikkhaya bhagavato vandanam niyojento |

caṇḍālī vanda pādāni Gotamassa yasassinō
tam eva anukampāya atṭhāsi isisuttamo |
abhippasādehi manam arahantamhi tādino
khippam pañjalikā vanda parittam tava jīvikam |

coditâ bhâvitatte sarīrantimadhârinâ
 caṇḍālī vandi pādāni Gotamassa yasassino |
 tam ena avadhibhâviṃ caṇḍālīṃ pañjalīṭṭhitam
 namassamānaṃ sambuddhaṃ andhakāre pabhaṃkaraṃ |
 khīṇāsavaṃ vigatarañjaṃ atejaṃ ekaṃ araṇṇamhi mahā-
 nisinnaṃ
 deviddhipattā upasaṃkamitvā vandāmi taṃ vira mahā-
 nubhāvā |
 suvaṇṇavaṇṇā jalitā mahāyasaṃ vimānaṃ oruḥha aneka-
 cittā
 parivāritā accharāsaṃgaṇaṇa kâ tvaṃ subhe devate
 vandase mhaṃ |
 ahaṃ bhante caṇḍālī kāyavīreṇa pesitā
 vandiṃ arahato pāde Gotamassa yasassino |
 sāhaṃ vanditvā pādāni outā caṇḍālayoniyo
 vimāna sabbato bhattaṃ uppannamhi nandane |
 acharānaṃ sataṣaḥassaṃ purakkhatvāna tiṭṭhati
 tāsāhaṃ pavarā seṭṭhā vaṇṇena sasāyukā |
 pahutakalyāṇā sampajāṇā patissatā
 munīṃ kārūṇikaṃ loke tamam bhanteva vanditvātum
 āgatā |
 idaṃ vatvāna caṇḍālī katamñū katavedini
 vanditvā arahato pāde tatthevantaradhāyati ||

Various readings. The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tādine B.—jīvitam C., jivitaṃ B.—3. moditā bhâvitattena C., cotitā bhâvitattena B.—°dhârinā C.B.—4. enaṃ C., enaṃ B.—avadhī gāvī C., avadhi gāvī B.—pañjalīṃ C., añcalī B.—5. vitarajam anejaṃ B.—raho nis° C.B.—vīra C.—6. āruḥha C.—ganena C, gaṇena B.—mamanti C, mamaṃ B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. °yoniyā C.B.—vimānaṃ sabbato bhaddaṃ C.B.—upasaṃnamhi B.—9. accharānaṃ sataṣaḥassā purakkhitvā maṃ tiṭṭhanti B.—tāsāhaṃ C.B.—yasasāvutā C, yasassāyūnā B.—10. pahūta-kalyāṇasampajāṇāpatissatā C., bahutakata-kalyāṇā sampajāṇā

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

43.

89 leaves, signed with the Sinhalese letters ka—dī (leaf nai is missing); 8 lines; Sinhalese writing.

Petavattihuvannaṇā (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the *Vimānavatthuvannaṇā* (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajātisu petabhāvavahattam tehi phalabhedato, 6 pakāsanti buddhānam desanāyā visesato samvegajananī kammaphalam paccakkhakārini, 7 *Petavattū ti nāmena supariññātavattukā yam, etc.*, mahesayo, 8 tassākammāvalambitvā porāṇatthakathānam, 10 sakkaccabhāsato).

Conclusion :

ye te petesu nibbattā sabbadukkatakarino
yehi kammehi tesam tam pāpakam kaṭukapphalam |
paccakkhato vibhāventi pucchāvissajjanehi vā
desanāniyameneva sattasamvega vuddhati |
yam kathāvatthukusalā supariññātavattukā
Petavattū ti nāmena samgāyimsu mahesayo |
tassattham pakāsetum porāṇatthakathānam
nissāya yā samāraddhā atthamsamvannaṇā mayā |
yā tattha paramatthānam tattha tattha yathāraham
pakāsanā *Paramatthadīpanī* nāma nāmato |
sampattā parinittānam anākulavinicchayo
sapaṇṇārasamattāya pāliyo bhānavārato |
iti tam samkhārontena yam tam adhigatam mayā
puññam assānubhāvena lokanāthassa sāsanaṃ |
ogāhetvā visuddhā ca silādīpaṭipattiyā
sabbe pi dehiṇo hontu vimuttirasabhāgino | *etc.*

Vadattitthavihāravāsinaṃ muṇivarayatinaṃ bhadantena *Acariyadhammapālena* katā *Petavattusamvannaṇā* samattā ti.

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :
 Khentupamāpetavatthuvannaṇā (ends f. ki')—Sūkarap. (kī)—
 Pūtimukhap. (ku)—Pitṭhadhitalikap. (kū)—Tirokuddap. (kli')
 —Pañcaputtakhāḍakap. (kḷi)—Sattaputtakhāḍakap. (ke')—
 Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—
 Nāgap. (khi)—Uraṃgajātakavatthuv. (khu)—Saṃsāramoca-
 kap. (khri)—Sāriputtattherassa mātu p. (khli)—Mattāp. (khai')
 —Nandāp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇḥap. (khām')
 —Dhanapālap. (ga)—Cūlaseṭṭhip. (gi)—Aṇkurap. (gai')—
 Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)
 —Ubbarip. (ghu')—Abhiijhamānap. (ghri')—Sānuvāsip.
 (ghe')—Rathakārap. (gho)—Bhusap. (ghau)—Kumārap.
 (ghaḥ)—Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaḷuddap.
 (ṇā')—Kūṭavinicchayikap. (ṇi')—Dhātuvivannaṇap. (ṇi')¹—
 Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-
 rap. (cā)—Rājaputtap. (ci')—Gūthakhāḍakap. (cī)—Gaṇap.
 (cī')—Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap.
 (cṛi)—Bhogasampharap. (cṛi')—Seṭṭhiputtap. (cṛi')—Seṭṭhi-
 kūṭasahassap. (cli').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasāṅgaha. The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttaṃ suttaṃ munindāhaṃ (ahaṃ—munindaṇ ca B.) sutta-
 sāṅgahapāliya
 anekavoraka (°vorikaṃ B.) atthaṃ dipento desakehi ca |
 vanditvā yācito nāthaṃ dhammadīpakabhikkhunaṃ
 manāṃ udāharaṃ netvā dipessaṃ appakaṃ ida |

¹ Here are to be inserted: Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. ṇai.

ādippāyaṃ (adh^o B.) manorammam sundharam (sund^o B.)
 mana tosayam
 pitivivaddhanam dīpaṃ saccānaṃ dassakaṃ mudu |
 sakkaccam taṃ sunantu ve dhammadīpakatheravā
 ayaṃ ca me jane tosaṃ desentānaṃ hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, *Vimānavatthus*, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462.
Sakk. 1186=A.D. 1825.

Atthasālinī, *Atthakathā* on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19):—

paramavisuddhasaddhāviriya paṭipanditaṇa silavācārajjava-
maddavādiguṇasamudayasamuditaṇa sakasamayasaṃmayanta-
ragahaṇasaṃmatthēna paññāveyyattiyasaṃannāgataṇa tipiṭa-
kappaṇiyattippabheda sāthakathē satthu sāsane appaṭiṭaṇāta-
ññāppabhāveṇa mahāveyyākaraṇeṇa karaṇasaṃpattijaṇitasu-
khaniggatama dhuraḍānavacaninēlavāṇṇayuttaṇa yuttama-
tthavādi vādivareṇa mahākavinaṇa mahātherēna pabbhinnaṇi-
paṭisaṃbhidaṇa parivāre chālābhinnādiguṇapaṭipanditaṇa uttari-
maṇussa dhamme suppaṭiṭhita buddhiṇaṇa theravaṃsaṃpadā-
pānaṇa *Mahāvihāra vāsinaṇa* therānaṇa vasaṇāṇa kāra bhūteṇa
vipulavissuddha buddhiṇā *Buddha ghoṣo* ti guruhi gahitaṇāma-
teyyeṇa mahātherēna *Aṭṭasālini* nāma ayaṇa Dhammasaṅga-
haṭṭhakathā katā yāvayattakaṇa kālaṇa visuddha cittaṇa tādina
loka jēṭṭhaṇa mahesina buddho ti nāmaṇa pi lokamaṇi tiṭṭhati
tāvataṭṭakakālaṇa ayaṇa Dhammasaṅga haṭṭhakathā lokasmiṇ
lokaṇa iddha raṇesinaṇa kulaputtānaṇa paññaṇa siddhiyā nayaṇa
dassenti tiṭṭhatu. *Aṭṭasālini nāma samattā.*

Kusannāmassa nagarassa purattimāpadesake
 sāsana-rūḥabhūtaṣṣa aḍḍhaya-jojanamāṇake |
 Nerativhayagāmassa pacchimaṃ isanissite
 uttarasmi disābhāge thāne pañcadhanussate |

gamanāgamanasampanne *Maṇiratanaṇṇāmake*
 alaye puṇanippatte santāsane tibbummake |
 bahuggaṇavācakena atigambhirabuddhinā
 ādimh' ariyasaddena *Alaṅkāra* ti nāminā |
 mahātherena yuttana āhāpetvāna sabbaso
 sādhakāna (sāvakānaṃ, the repetition with the Burmese
 version) vācanaṃ ca antarā antarakkhaṇe |
 ekādikam sattatiṃ ca dvisatam dvisahassakam (dvisatasa-
 hassakaṃ ca, the repetition)
 vasasaṇjhānaṃ (vassasaṇjhā nāma, the repetition) vasena
 sampatte jinasāsane |
 rajiko nissayo ayam Aṭṭhasālinināmako
 munisāsanaṃ ca buddhiyā—caravato¹
 yathā anantarāyena niṭṭhito nissayo ayam
 hontv ānantarāyenevaṃ sukhiṇo sabbapaṇino | *etc.*

The work begins :

namo *etc.* | kāmāvacarakusalam — dassetvā — idāni — rūpā-
 vacarakusalam — dassetum — katame dhammā kusalā tiādi
 vacanam—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pāli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhāḥ—cha, gha—cāḥ, ṭhaḥ—ṭa, ṇa—ṇāḥ, ḍa—ḍu, ḍha, ḍāḥ—ḍū, dhā—ḍhaḥ, ṇa—bhāḥ (tāḥ is placed between tā and ti), mai—ma, mo—māḥ, ya—lu, sāḥ—va, lāḥ—lū, ka, khāḥ, lāḥ—la, aū—aa, aṃ—ae, haṃ—ha, kya—ghyam. Then follow 36 leaves (ka—gāḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the Vibhaṅga, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye
sukhena mandapaññehi racayayissām' ahaṃ navam |
nāṭisaṅkhepavitthāraṃ nissayaṃ mativaḍḍhakam
sikkhākāmena yatinā yācito Candamañcunā |

After the introduction the commentary begins (f. ko'-kau):
pañca kkhandhā | rūpakkhandho | pa | suttantabhājanīyaṃ
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Āyatana and Dhātuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikāṇayativai* (Burmese treatise with few Pāli quotations), the second *Dhātukathāṇayativai*, being a Pāli-Burmese Nissaya of the third volume of the Abhidhamma-piṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-kham (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. kī cittasaṅgahavibhāga—f. ke cetasikaṅga(ha)vibhāga

—f. ko pakinnakasaṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga ("niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetasikaṅgahavibhāgo")—f. khī rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccaya-sāṅgahavibhāga—f. kham kammatthānasāṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chū-jha. Sakk. 1168.
The *Abhidhammatthasaṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasaṅgaha* with Burmese Nissaya by *Aggadhammālaṅkāra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504.
Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasaṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends:

Sumaṅgalācarirena Abhidhammavibhāvanī
tikā yā racitā tassā sante pi pubbanissaye |
mandapaṇehi sotūhi na sakk' atto hi jānitu
paramattaññukāmehi bhikkhūhi abhiyācito |
nātisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)
jinasāsanavaddhattaṃ paripunṇavinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar:

namo etc.

jitamārāṭikam buddham dhammam mohavidhamsakam
vanditvā uttamam saṅgham Kañcāyanan ca vaṇṇitam |
Kañcāyanassa bhedā 'ham sabbayogam yathāraham
sotujanānam atthāya pavakkhāmi samāsato |
kasikammādinā byāpārena dippati yo pitā
iti Kaccassa putto tū tassa Kaccāyano mato |
teneva katasattam pi Kaccāyanan ti ñāyati
Kaccāyanass' idam sattam timinā vacanattthato | etc.

The second of these leaves contains the beginning of the fourth part of the Kammavācā collection (namo etc. suṇātu me bhante saṅho idam saṅghassa kathinadussam uppannam etc.).

54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaṇṇanā*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipāla*; Pāli text. Begins:

namo etc. |
tikkhattum pattalaṅko yo paṭiṭṭhapesi sāsanaṃ
vanditvā lokanātham tam dhammam saṅghan ca pūjitam |
āgatāgamasatthena cando va sarad' ampare
pākaṭen' idha dīpamhi Mahāvijayabāhunā |
ukkuṭikam nisīditvā sāsanaṭṭhābhikaṅkhinā
yācito 'ham karissāmi Saṅkhepapadavaṇṇanam |
porāṇehi katā 'nekā santi yā pana vaṇṇanā
etā velādigabbhesu ajotacandavūpamā |
tasmā khajjatanupamam karissam kiñci vaṇṇanam
tam sādhave nisāmetha sāsanaṣṣa subuddhiyā ti |

tattha padavaṇṇanan ti | sambandho padavibhāgo | pada-
cintā padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 paricchadas.

2. The same work, the Pāli text together with a Burmese Nissaya by *Ariyālaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pāli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed cī; the signatures cū and jāḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrāj 1168=A.D. 1807.

1. fol. ka-cī 2, *Kaccāyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

mahataṃ mahā tulyādhikaraṇe pade ||

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevi. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanaṃ. mahantī ca sā nadi cā ti mahānadi. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahādhanam. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalam. mahantañ ca taṃ phalañ cā ti mahappalam. mahantañ ca taṃ dhanañ cā ti mahaddhanam. mahatañ ca taṃ bhayañ cā ti mahabbhayam ||

itthiyam bhāsitaṇṇam pumā va ce ||

itthiyam tulyādhikaraṇe pade ca bhāsitaṇṇam pumā va datṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kalyāṇa bhariyā yassa so 'yan ti kalyāṇabhariyo. bahutā puṇā (*corr.* paṇā) yassa so 'yan ti bahupaṇo. bhāsitaṇṇam kim

attham. brahmanabandhu ca sâ bhariyâ cati (*corr.* ceti)
brahmanabandhubharyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas svay*; the Pâli text begins: parassamaññapayoge—lingatthe paṭhamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

Kaccâyana's grammar, text of the Suttas, ending with the end of the Kârakakappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Sirimâlâcâ, *Kaccâyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakappa, Kârakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kârakak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nāmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto
tena uddhāritam rūpaṃ imaṃ sikkhantu sādhave ti |

Śloka at the beginning of the Samāsakappa :

vanditvā varapañño yo bodhesi janataṃ bahuṃ
taṃ racissaṃ samāsenā samāsaṃ sattharūpakam |

Ślokas at the end of the Unādikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisāsanamhi āloka bhūtatthā (var. read. °attā) cihanam
tathā |

yo thero jinacakkamhi dhāreti sāsanaṃ sadā
tena uddhāritam sādhuṃ rūpaṃ unādino param |
may' uddhāritarūpaṃ pi sikkhantu sajjanā sadā
mettācittena saṃyuttā maṃ pi maññantu sabbadā |

The Pāli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

attho akkharasañāto || attho—akkharasañāto—hoti— | *sut* ||
akkharavibhattiyaṃ — sati — atthassa—dunniyathā — vā —
atthassa—dunnayathā—hi yasmā—hoti— tasmā—vā— tasmā
—vacanānaṃ — sabbo— attho—vā—subbavacanānaṃ— attho
—akkharehi — saññāyate — tasmā — suttantesu suttantānaṃ
—bahupakāraṃ — akkharakosallaṃ — paṭhamam — sampāde-
tabbam—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see Burm. Catal., Nos. 3443, 3444. *Dakkhiṇāvan nissya* of *Kaccāyana's* grammar.

Introduction to the Sandhikappa :

dhammissaraṃ namassitvā buddhaṃ kilesachinditaṃ
dhammaṃ ariyaśaṅghaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |
Kaccāyanaṃ mahātheraṃ tathāgatenā vaṇṇitaṃ
mahāpaññaṃ namitvāna sāvakesu ca pākaṭaṃ
dhajūpamaṃ guṇādhāraṃ mahitaḷesu pākaṭaṃ |

paṭhamāriyalaṅkāraṃ piṭakaṇṇavapāraguṃ
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me guruṃ |
 itare guravo cāpi pāragū piṭakattaye
 namāmi sirasā dhīre visi(t)thesu ca pākaṭe |
 evaṃ nipaccakārassa antaraṃ asato
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |
 pubbācariyasihehi racitā santi nissayā
 yudhasotujanaṃ yattha linarūpan ti vuccare
 tattha rūpaṃ vimamsitvā nyāsādianurūpato |
 sotujanānam atthāya uddharitvā va sādhuṃ
 nissayaṃ sandhikappassa yudhasotubudhāvahaṃ |
 pubbācariyasihānam ahaṃ nissayasādhuṃ
 paṭhamāriyalaṅkāramahātherassa nissayaṃ
 sādhuṃ cupanissāya catuttho 'riyālaṅkāro
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-
 lam ?) |

Ślokas at the end of the work :

Setibhissararājassa natthena (nattena !) dhammarājina
 kārite sovaṇṇavāse *Dakkhiṇāvan* ti nāmake |
 catutthāriyālaṅkāratherena kāritaṃ imaṃ
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-
 taṃ |
 ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (sic)
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuṃ
 dhārentu jinacakkaṃ va piṭakaṇṇavapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasaṇāto || attho—akkharasaṇāto— | akkharavi-
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—
 tasmā—sabbavacanānaṃ—attho—akkharehi—sañāyate—
 yasmā—akkharakosallaṃ—suttantesu—bahupakāraṃ—. A
 Burmese exposition with numerous Pāli quotations follows.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccāyana's* grammar, beginning

with the Samāsakappa. The introduction of this Kappa begins: evaṃ nānāyavicitraṃ *Madhuratthavinissayakattukammādi-atthavivoccapakāsakaṃ kārakakappaṃ dassetvā idāni tadānantaraṃ ligatthalapanagajjitaṃ* (sic) sattavidhaṃ vāccapakāsakaṃ samāsakappaṃ dassetuṃ nāmānaṃ samāso yuttattho tiādi ārajjam (āraddham!) etc.

First Sutta: *nāmānaṃ samāso yuttattho* | sut — — tesam nāmānaṃ—yo yuttattho yo padatthasamuddāyo (sic) so padatthasamuddāyo samāsasaṇ(ṇ)ho hoti—yāni pañcapakārāni nāmānisanti ācariyena payujjamānaṃ padattā tesam nāmānaṃ yo yuttatto padasamuddāyo — so padasamuddāyo samāsasaṇ(ṇ)ho hoti—katinnassa—dussa—katinnadussam nāma, etc.

64.

139 leaves, 9–7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccāyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhāgavasena ekūnavisatipadāyaṃ gāthā-; then follows an explanation of the single words of this sentence: vibhajjatīti vibhatti, etc.; then the conclusion of the imperfect period: paṇḍitehi veditabbo (sic), and an explanation of paṇḍitehi and veditabbā.

Beginning of the single books: Sandhikappa f. klī', Nāmak. f. khī', Kārakakappa is missing, Samāsak. f. ghau', Taddhitak. f. nah, Ākhyātak. f. ce', Kibbidhānak. f. jā', Uṇādikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gī; 9 lines; Burmese writing.

The *Kaccāyanabhedaṭṭikā*. Subscription: iti acculāracchanandaviriyapañāsamanāgatena *Ariyalankā* ti garubi viditānāmatherena bhikkhunā vicarito (sic) *Sārattavikāsinināmā* 'ya(m) gandho *Kaccāyanabhedaṭṭikā* niṭṭhitā.

The work begins: namo etc. |

jino jayakaram dhammam sañcayanto jayākare
 jivā param jināpesi so me detu jayañ jino |
 yo munindindasaddhammam sitābhāpu idehinam
 makam piñeti jantunam so sampinetu me manam | etc..

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gû. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccâyana's* Kārakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccâyana's* Ākhyātakappa with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccâyana's* Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vākhoñ, Sakkarāj 1176 (=A.D. 1817).

At the end of the book the following ślokas are subjoined :

Kaccāyanapakarane sandhi nāmañ ca kārakam
 samāso taddhit(ā)khyāto kittakañ ca unbhādikam |
 sandhimhi ekapaññāsam nāmamhi dve satam bhave
 kārake pañcatālisam samāse atthavisañ ca |
 dvāsatthi taddhite matam atthārasa satākhyāte
 kite satam satam bhave unbhādimhi ca pañ(ñ)āsam |

69.

10 leaves, signed with the Burmese letters ka—kau. 8-7 lines. Burmese writing.

Contains *Kaccāyana's* *Uṇādikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vākhoṇ, Sakkarāj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7-10 lines; Sinhalese writing.

Contains the *Rūpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccāyana*. See Turnour's *Mahāv. xxvi.*, d'Alwis Catalogue 179. The work begins:

visuddhasaddhammasahassadīdhitim subuddhasambodhisu-
gandharoditam (*sic*)

tibuddhakhettekadivākaram jīṇaṃ saddhammasaṅghaṃ si-
rasābhivaṇḍiya |

Kaccāyanaṃ cācariyaṃ namitvā nissāya *Kaccāyanavaṇṇa-*
nādim

bālapabodhattham ujum karissam vyattam sukandam pa-
darūpasiddhim |

attho akkharasaññāto. yo koci lokiyalokuttarādibhedo vacana-
ttho so sabbo akkhareheva saññāyate. akkharāpādayo ekacattā-
lisam. te ca kho jinavacanānurūpā akārādayo niggahitāntā
ekacattālisamattā vaṇṇā paccekam akkharā nāma honti. taṃ
yathā. a ā i ī etc.

For an example of the manner in which the arrangement of *Kaccāyana's* work is modified in the *Rūpasiddhi*, I choose the beginning of the *Samāsakappa*:

nāmānaṃ samāso yuttattho (*Kacc. 4, 1*). *tesam nāmānaṃ*
payajjamānāpadatthānaṃ (*sic*) *yo yuttattho so samāsasañño*
hoti. tesam vibhattiyo lopā ca (*K. 4, 2*). *tesam yuttatthānaṃ*
samāsānaṃ taddhitāyādippaccayānaṃ ca vibhattiyo lopaniyā
honti. pakati cassa sarantassa (*K. 4, 3*). *luttāsu vibhatti* (*sic*)

sarantassa assa yuttatthabhutassa tividbassa līṅgassa pakati-bbhāvo hoti. *taddhitasamāsakitakā nāmaṃ vātaṇṇādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva* *daṭṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so na-* *pumsakaliṅgo* (K. 4, 5). *so avyayibbhāvasamāso napumsaki-* *liṅgo va daṭṭhabbo ti napumsakaliṅgattam. aṃ vibhattinam* *akārantayihāvo* (sic) (K. 4, 26). etc.

The work is divided into the following chapters: Sandhi-kaṇḍa, Nāmakāṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khî), Ākhyātakāṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kārakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kāraka among the chapters of the Rūpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bālāvatāra*.

For the second and third part of this MS., containing the Abhidhānappadīpikā and a Pāli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bālāvatāra*, incomplete; the Kāraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—cā. 9 lines. Sinhalese writing.

Bālāvatāra sannē, the Pāli text with Sinhalese translation and commentary.

Begins: *namo, etc.*

buddhan tidhābhivanditvā buddhambujavilocanam
Bālāvatāram bhāsissam bālānam buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāram bhāsissam yanumehi
kriyākārapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhaṇa, grammar composed by *Moggallāyana*.

Begins :

siddham iddhagunaṃ sādhu namassitvā tathāgatam
saddhammasaṅgham bhāsissam Māgadham *Saddalakkh-*
anaṃ |

aādayo ti tālisa vaṇṇā | dasādo sarā | dve dve savanṇā |

The chapters are : saññādikaṇḍo paṭhamo (ends f. kâ'), syādik. dutiyo (kî'), samāsak. tatiyo (kri'), nādik. catuttho (kû), khādik. pañcamo (kḷi), tyādik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samāsak., nādik. and khādik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on *Moggallāyana*'s system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vā | yuvannānam e o luttā | yvāsare | eonam | gossāvamb (*sic*) (see Pāṇini 6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhi (the same leaf has got the two numbers nri nri, the following nli and nli), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallāyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas:

cāgavikkamasaddhānusampannagunāsālino
Parakkamanarindassa Sīhāṇindassa dhīmato |
 atrajenā 'nujānatena (should be 'nujātena?) bhūpālaku-
 laketunā
 disantapatthataḍḍāravikkamena yasassinā |
Bhuvanekabhujavhena mahārājena dhīmatā
 catupaccayadānena santatam samupaṭṭhito |
Dhūmadonīti vikhyātāvāse nivasato sato
Sumaṅgalamahāttherasāmino sucivuttino |
 vāṃse visuddhe sañjāto pantasenāsane rato
 pariyattimabāsindhunīyyāmakadhurandharo |
 appicchādiguṇūpeto jinasāsanamāmako
Vanaratanamahātthero Medhaṅkarasamavhayo |
 pātavattāya bhikkhūnam vinaye suvisārado
 Payo(ga)siddhiṃ suddhima (?) sadāsampaṇṇagocaram
 (saddhāsampannag°!) ||

Division of the chapters :

- f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :
 i. p. nāmakaḃ dutiyo—f. ghū : i. p. kārakak. tatiyo—f. ṇī—ṇī :
 i. p. samāsakaḃ catuttho—f. cī : i. p. nādik. pañcama—f. jā :
 i. p. tyādik. chaṭṭho—f. jhī : iti p. khādik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi vuccate | lokaaggapuggalo paṇṇāṇḍriyaṃ*
tīṇi imāni no hi etaṃ bhikkhuni (should be : bhikkhunīovādo)
mātuupaṭṭhānaṃ sametu āyasmā abhibhūāyatanaṃ dhanam
me atthi sabbe eva tayo assu dhammo (sic) asanto ettha na
dissanti itī dha | sarasamṇāyaṃ || saro lopo sare || sare saro
lopaniyo hoti | saro ti kāriyāniddeso lopo ti kāriyāniddeso (s. t.
kāriyan. l. t. kiriyān. ?) | lopo adassanaṃ anuccāraṇaṃ | saro
ti jāttekavacanavasena vuttaṃ | sare ti opasilesikādhārasat-
tamī tato vaṇṇakālavayavadhāne kāriyan na hoti | tvam asi
katamā cānanda aniccasaṇṇā ti | evaṃ sabbasandhisu | vidhīti
vattate || sattamiyaṃ pubbassa || therayaṭṭhinyāyena pavattate
paribhāsā dubbalavidhino patitṭhābhāvato | sattamāniddese

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo
 (sic) paññindriyaṃ tñimāni no hetam bhikkhunovādo mātū-
 patthānam sametāyasmā abhibhāyatanam dhanam matthi
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa
 kāriyavidhānā sattamīnidditthassa paratāvagamyate ti pare
 tu parivacanam pi ghaṭato | yassa idāni samāñā iti. chāyā iva.
 iti api. assamañā āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse
 iva. te api. vande aham. so aham. cattāro ime. vasalo iti.
 Moggallāno āsi. bijako kathā eva. kâpoto evā tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā
 paro saro kvaci lopaniyo hoti || yassa dāni saññāti chāyāva
 itipi assamañāsi cakkhundriyaṃ akataññūsi ākāseva tepi van-
 deham soham cattārome vasaloti Moggallānosi bijako kathāva
 kâpotova | kvacīti kim paññindriyaṃ paññindriyāni sattut-
 tamo ekūnavīsati sassetesu gatovādo ditthāsavo ditthogho
 cakkhāyatanam namkunettha labbhā (?) | vivakkhāto san-
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-
 kâro sabbasandhisu tena nātippasaṅgo | assa idam vātaṛitam
 na upeti vāmaṛu ati iva aṇṇe viudakam itidha | idam pacchi-
 modāharaṇam ca yam (?) avanṇe lutte e o honti (hontīti ?)
 gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-
 tate || *yuvanānam e o luttā* || luttā sarā paresam ivanṇu vaṇ-
 nānam e o honti vā yathākkamam | yathāsamkhyānudeso
 samānānam | vaṇnapareṇa savaṇṇo pi | vaṇṇā saddo (vaṇṇa-
 saddo !) paro yasmā tena savaṇṇo pi gayhati sayā ca rūpan
 ti iṇam pi e o | sabbattha rassajātīniddese dīghassāpi ga-
 haṇattha(m) idham (sic) āradham | tassedam vāteritam no-
 peti vāmoru atevaññe vodakam | vā tv eva tassidam | katham
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-
 sare ti yakāre tavaḡgavarāṇā dinā mo (co !) vaggalasehi te
 ti pubharūpañ ca yuvanānam e o ti ussa o ca | lutteti
 kim dasa ime dhammā yathā idam kusalassa upasampadā |
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-
 pavidhi niyanā (sic) | tena upeto aveccāni (sic) evamādisu
 vikappo tāraṇitā sassindriyāni (sic) mahiddhiko sabbītiyo
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisan-
 dhāravutti assa sabbavutti anubhūyate viañjanam viākato dāsi
 aham ahu vā pure anu addhamāsam anueti suāgataṃ suākāro

duākāro cakkhuāpātaṃ bahuābādho pātu akāsi na tu eva bhū-
 āpanalānilaṃ itidha | yuvaṇṇānaṃ veti ca vattate | *yavā sare* ||
 sare pare ivanṇuvanṇānaṃ yakāravakārā honti vā yathākka-
 maṃ | paṭisanthāravutyassa sabbavutyanubhūyate byañjanaṃ
 byākato | byañjane dīgharassā ti dīghe | dāsyābaṃ abu vā
 pura anvaddhamāsaṃ anveti svāgataṃ svākāro cakkhvā-
 pātaṃ bahvābādho patvākāsi na tveva bhvāpanalānilaṃ | vā
 tveva viākato sāgataṃ | adhigato kho me ayaṃ dhammo
 putto te ahaṃ te assa pahinā pabbate ahaṃ ye assa te ajja
 yāvatako assa kāyo tāvatako assa byāmo ko attho atha kho
 assa ahaṃ kho ajja so ayaṃ so ajja yo eva yato adhikaraṇaṃ
 so ahaṃ itidha | *yavā sare* veti ca vattate | *eonam* || eonaṃ
 yakāravakārā honti vā sare pare yathākkamaṃ | byañjane
 dīgharassā ti dīghe | adhigato kho myāyaṃ dhammo putto
 tyāhaṃ tyāssa pahinā pabbatyāhaṃ yyāvāssa (*sic*) tyajja
 yāvatakvassa kāyo tāvatakvassa byāmo kvattho atha khvāssa
 ahaṃ khvajja svāyaṃ svajja yveva yanvādhikaraṇaṃ svā-
 haṃ | vā tv eva tyajja sohaṃ | kvaci tv eva dhanam matthi
 puttā matthi te tāgata asantettha cattārome | goelakaṃ goas-
 saṃ goajinaṃ itidha | sare ti vattate || *gossācaṇ* || sare pare
 gossa avañ ādeso hoti | sa ca | ṭanubandhānekavaṇṇā sabbassā
 ti (this rule is given by Moggallāyana in the first kaṇḍa,
 comp. Pāṇini 1, 1, 46) sabbassa ppaṣaṅge antasseti vattamāne |
 nanubandho (Moggall. I, comp. Pāṇini 1, 1, 53) | nākārānu-
 bandho yassa so nekavaṇṇo pi antassa hotīti okārasseva hoti |
 saṅketo navayavonubandho ti (Moggall. I.) vacanā nākāras-
 sāppayogo | uvaṇṇānantarappadhamsino (?) hi anubandho |
 payojanaṃ nanubandho ti saṅketo | gavelakaṃ gavāssaṃ
 gavājinam | iti eva iti evā tiddhā || *vitisseve rā* || evasadde pure
 itissa vo hoti vā || sa ca || chaṭṭhiyantassa (Mogg. I, comp.
 Pāṇini 1, 1, 49) || chaṭṭhiniddiṭṭhassa yaṃ kāriyaṃ tadan-
 tassa viññeyyan ti ikārasādeso | ādesiṭṭhāne ādissatīti ādeso |
 itv eva | aññatra yādeso | tavaggavaraṇānaṃ ye cavaggaba-
 yañā ti (Mogg. I; the dental consonants, v, r, ṇ, change
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
 (Mogg. I; y after consonants of the 5 vaggas or after l or s
 is changed into the preceding consonant) yassa ca cakāro |
 icceva | eveti kiṃ iccāha | tiāṅgulaṃ tiāṅgiṃ bhūādayo

migi bhañtā udikkhatīyādi sandhaya vuccante || mayadā sare
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||
 ete mayadā cāgāmā honti vā sare kvaci | āgamino aniyame
 pi || saro yevāgamī hoti vanādīnan tu nāpakā aññathā hi
 padādīnaṃ yukvidhānaṃ anattakāṃ || etthāgamā aniyatā-
 gamīnaṃ eva bhavanti ce yakārāgameneva nipajjan ti siddhe
 padādīnaṃ kvacīti (Mogg. fol. kri) byañjanassa yuk āgamo
 nirattthako ti adhippāyo | tivaṅgulaṃ tivaṅgikaṃ bhvādayo
 migi bhañtā vudikkhati pavuccati pāguññavujutā ito nāyati
 cīnītvā yasmātiha tasmātiha ajjatagge nīrantaraṃ nīrālayo
 nīrindhano nīrīhakaṃ nīruttaro nīrojaṃ dūratikkamo durā-
 gatāṃ duruttaraṃ pāturaṃ ahosi punar āgaccheyya punar uttāṃ
 punar eva punar eti dhīraṃ atthū pātaraṃso caturāṅgikaṃ catur-
 ārakkhā caturiddhipādapaṭilābho caturōghanittharaṇattāṃ
 bhātturaṃ atthe vuttiraṃ eṣā paṭhavidhāturaṃ eva sā nakkhattarājāra
 iva tāraṇānaṃ vijjuraṃ iyabbhakūṭe āraggeraṃ iva sāsapaṃ usa-
 bharaṃ iva sabbhīraṃ eva samāsethaṃ puthagaṃ eva | rasse pagāṃ eva
 lahaṃ essatī guraṃ essatī idhaṃ āhuṃ kena te idhaṃ ijjhātī
 bhādro kaṣāṃiva ākāsemahipūjaye ekaṃ ekassa yenaṃ idhe-
 kacce bhātī yeva hoti yeva yathā yidaṃ yathā yeva mā yidaṃ
 na yidaṃ na yidaṃ cha yimāni na va yime dhammā bodhiyā
 yeva paṭhavi yeva dhātu tesu yeva tesaṃ so yeva pāṭiyekkaṃ
 viyañjanaṃ viyākāsi pariyaṇtaṃ pariyādānaṃ pariyuṭṭhānaṃ
 pariyesatī pariyoṣānaṃ niyāyogaṃ udaggaṃ udayo udāhaṇtaṃ
 uditō udiritaṃ udeti sakid eva kiñcid eva kenacid eva ka-
 micid eva kocid eva sammadaṭṭho sammadaññāvimuttānaṃ
 sammadaṭṭhaṃ yāvadaṭṭhaṃ yāvadicchakaṃ yāvadaṭṭhaṃ eva tāvadaṭṭhaṃ
 eva punadaṭṭhaṃ yadaṭṭhaṃ yadantaṃ tadantaṃ tadaṅgavi-
 mutti etadaṭṭhaṃ atthadaṭṭhaṃ tadaṭṭhaṃ tadaṭṭhapasutō siyā
 aññadaṭṭhaṃ manasā aññāvimuttānaṃ bahud eva rattim | vā
 tv eva atthaṭṭhaṃ vādhītṭhitaṃ pātu ahoṣi | vavattṭhitaribhā-
 sattaṃ vādhikāraṃssa byañjanaṃto pi | bhikkhūnaṃ vuttṭhā-
 peyya ciraṃ nāyati taṃ yeva | chaabhiññā cha ahaṃ chaasīti
 cha aṃsā cha āyatanāṃ itidha | vā sare āgamo ti ca vattate ||
chā lo || chasaddāparaṃssa saraṃssa laṅkāro āgamo hoti vā | chātī
 anukaraṇattā ekavacanaṃ | chaḷabhiññā chaḷ ahaṃ chaḷasīti
 chaḷ aṃsā chaḷ āyatanāṃ | vā tv eva | chaabhiññā || lopa
 adassanāṃ ṭhānaṃ yaṃ āmadāya dissatī ādeso nāma so yātu

asantuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |
 pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na
 dve vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññā
 iva kaññeva kaññā vā | Sāriputta idhekacco ehi Sīvaka utṭhehi
 āyasmā Ānando gāthā abhāsi devā ābhassarā yathā tevijjā
 idhippattā ca bhagavā utṭhāyāsanaṃ bhagavā etaḍ avoca
 abhivādetvā ekamantaṃ atṭhāsi gantvā olokento bhūtavādī
 atthavādī yaṃ itthiṃ ahaṃ assa sāmavati āha pāpakārī
 ubhayattha tappati nadi ottharati ye te bhikkhu appicchā
 āmantesi bhikkhū ujjhāyimsu bhikkhū evaṃ āhaṃsu ima-
 miṃ gāme ārakkhakā sabbe ime katame ekādasa gambhīre
 odakantiko appamādo amatapadaṃ saṅho āgacchatu ko imaṃ
 paṭhavim vijessati āloko udapādi eko ekāya cattāro oghā are
 ahaṃ pi sace imassa kāyassa no abhikkamo aho acchariyo
 attho anto ca atha kho āyasmā atho utṭhavacittakā tato
 āmantayi satthā ti evamādayo idha kālavyavadhānena sija-
 jhanti | kvacīti kiṃ āgatattha āgatamhā katamassacāro appa-
 sutāyaṃ puriso camariva sabbeva sveva eseṃ nayo parisud-
 dhetthāyasmanto nettha kutettha labbhā sakhesabrahmaṇā
 tathūpamaṃ yathā vā jivhāyatanam avijjogho itthindriyaṃ
 abhibbāyatanam bhayaṭupaṭṭhānam saddhīdha vittaṃ puri-
 sassa seṭṭham || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gi; 9—8
 lines; Sinhalese writing.

Padasādhana, grammatical work of *Piyadassi*, belonging to
 the school of Moggalāyana. The work begins:

buddhambujaṃ namassitvā saddhammamadhuhājanam
 guṇāmodapadaṃ saṅghamadhubbataṇisevitam |
Moggalāyanācariyavaram ca yena dhimatā
 kataṃ lahuṃ asandiṭṭham anūnam *Saddalakkhaṇam* |
 ārabhissam samāsenā bālattaṃ *Padasādhanaṃ*
*Moggalāyanasaddattharatanākara*paddhatim |
 saññāpariggahenova lakkhaṇesu sarādayo
 ñāyantīti tam evādo dassayissam vibhāgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii):

paratthāya mayā laddhaṃ (mayā 'raddhaṃ?) katvā (ka-
tvāna?) Padasādhanaṃ
puññaena tena loka 'yaṃ sādhetu padaṃ accutaṃ |
saddhāsayena parisuddhagūḍhitena sarena sārāyati-
saṅghanisevitena
ramme 'nurāḍhanagare vasatambujena vidvālinam nija-
visuddhakulaṇḍajena |
mānenta tathāgatam paṭipadāyogehi saddhāluyā
niccābaddhataponalehi nikhilappāpārisantāpitā
saddhammavhayasīhatelaṭṭhiyā cāmīkaratthālinā
nānāvādīkudīṭṭhibhedapaṭunā vāṇīvadhūsamīnā |
sattānaṃ karuṇāvatā guṇavatā pāramparan dhīmatā
therenā 'tumaṇḍapañjaragato yo saddasatthādisu
Moggallāyanavissuten ' iha suvacchāpo viñito yathā
so 'kāsi *Piṇḍassī* nāma yati 'daṃ byattaṃ sukhappattiyā |
vutto ca vuttam upabbhoginiyā sakāya pinappayodharava-
nāpagasevikāya
rambhāvīhāravadhuyā tilakātulena santena Kappinasa-
mavhayamātulena |
Devīrājavīhāramhi ramme nivasatā satā
padassedaṃ *Piṇḍassī* therena vihitam hitam |

The disposition of the work is contained in the following
dates: saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')
—atha nāmāni vuccante (f. ki')—atha saṅkhyāsaddā vuccante
(f. kaḥ')—athasaṅkhyam uccate (taṃ duvidham pādi-cāḍibhe-
dena) (f. khā)—vuttāni syādyantāni, atthekattam uccate (f.
khā)—atha itthiyappaccayantā niddisiyante (f. khu)—atha
nādayo (nādayo!) vuccante (f. khu')—atha tabbādayo vuccante
(f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter
treating of the sandhi of vowels (f. ka'—ki'):

sandhi vuccate | purisaūttamo paññāindriyaṃ satiārakkho
bhogīndo cakkhuāyatanam abhibhūāyatanam dhanam me
atthi kuto etthā tidha | *saro lopo sare* | sare saro lopaniyo
hoti | sare topasilesikādhārasattamī tato vaṇṇakālavvyavadhāne

kāriyaṃ na hoti | tvam asi katamā cānanda aniccasaññā ti |
 aññatthā pi samhitāyaṃ (this seems to be corrected into sam-
 hatāyaṃ) opasilesikādhāre yeva sattamī | vidhīti vattamāne |
 sattamiyaṃ pubbassa | sattamīniddeseṃ pubbasseva vidhīti
 pubbasaralopo | purisuttamo paññindriyaṃ satārakkho bho-
 gindo cakkhāyatanaṃ abhibhāyatanaṃ dhanam matthi ku-
 tettha | pubbassa kāriyavidhānā sattamīnidditṭhassa paratā-
 vagamyate ti pare tu parivacanam pi ghaṭato | so ahaṃ
 cattāro ime yato udakaṃ pāto evā nīdha (sic) | saro lopo
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo
 hoti | sohaṃ cattārome yatodakaṃ pātova | kvacīti kiṃ pañ-
 ñindriyaṃ | assādhikāro sabbasandhisu | tassa idaṃ tassa
 idaṃ vātaīritam sītavātaīritam sītaūdakam sītaūdakam vāma-
 ūru vāmaūru itīdha | pubbasaralopo | saro veti ca vattate |
yuvanānam e o luttā | luttā sarā paresam ivanṇuvanānam
 e o honti vā yathākkamam | vanṇaparena savanṇo pi | vaṇ-
 ṇasaddo paro yasmā tena savanṇo pi gayhati sayaceti (sic)
 iūnam pi e o | tassedam tassidaṃ vāteritam vātiritam sītoda-
 kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru
 vāmūrū | lutteti kiṃ | dasa ime | atīta(ati!)ppasaṅgabādhā-
 kassa kvaci saddassānuvattanato na vikappavidhī niyatā | tena
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhī ca
 na hoti | viākāsi viākāsi suāgataṃ suāgataṃ tīdha | yuvanā-
 nam veti ca vattate | *yarā sare* | sare pare ivanṇuvanānam
 yakāravakārā honti vā yathākkamam | akārassa dīghe | vyā-
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |
 viyākāsi | svāgataṃ sāgataṃ | kvaci tv eva yānīdha | te ajja
 te ajja so ayaṃ so ayaṃ itīdha | yavāsare veti ca vattate |
eonam | eonam yakāravakārā honti vā sare pare yathākka-
 mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyaṃ
 soyaṃ | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |
 sare ti vattate | *gossāvañ* | sare pare gossa avañ ādeso hoti | sa
 ca | ṭanubandhānekavaṇṇā sabbassā ti sabbassa ppasaṅge |
 antasseti vattamāne | nanubandho | nākāronubandho yassa
 so nekavaṇṇo pi antassa hotīti nākārasseva (read, okārasseva)
 hoti | samketo navayavonubandho ti vacanā nākārassappa-
 yogo | payojanam nanubandho ti samketo | gavelakam | iti
 eva iti evā tīdha | *vitisseva rā* | evasadde pare itissa vo hoti

vā | sa ca | chaṭṭhiyantassa | chaṭṭhiniddiṭṭhassa yaṃ kâriyaṃ
 tadantassa viññeyyaṃ ti ikârassâdeso | ṭhānīnamaddiya dissati
 (?) uccâriyatīti âdeso | itv eva | aññatra yâdese | tavaggava-
 ranānaṃ ye va (ca!) vaggabayaṇā ti tassa co vaggalaschi
 te ti yassa ca cakâro | icceva | duvaṅgikaṃ ciitvâ ajjaagge pâtu
 ahesuṃ pâ eva idha ijjati (*sic*) pariantaṃ atthamītidha (atta-
 attham itidha!) | mayadâ sare ti vattate | vanataragâ câgamâ |
 ete mayadâ câgamâ honti vâ sare kvaci | âgaminô aniyame
 pi | saro evâgamī hoti vanâdīnan tu ñâpakâ aññathâ ti padâ-
 dīnam yukvidhānaṃ anattakam | duvaṅgikaṃ cinitvâ ajja-
 tagge pâtur ahesuṃ | byañjane dīgharassâ ti rasse | pageva
 idham ijjhati pariyantaṃ attadattham | vâ tv eva atthattham
 (*sic*) | chaabhiññâ chaabhiññâ tīdha | vâ sare âgamo ti ca
 vattate | châlô | chasaddâ parassa sarassa lakâro âgamo ti vâ |
 chalabhiññâ chaabhiññâ | *sarasandhi* | kaññâ iva kaññâ iva
 kaññâ ivâ tīdha | pubbaparasarānaṃ lope sampatte | saro lopo
 ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8
 lines; Burmese writing. Sakk. 1146. See Catalogue of the
 Burmese MSS., No. 3490, 1.

Cūlaniruttī, Pāli grammar based on Kaccâyana's system.
 The work begins:

namo, *etc.* |

vattuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake

niruttimhi pavakkhāmi vacanaṃ me nibodhaya |

sarâ sare lopam | ekavacanaggahaṇena sabbaggahanāṇa-
 yayanattham (*sic*) kâtabbam | byañjanasampīḍanattham
 sarâsare lopam | sarâ asare lopam |

78.

50 leaves, signed with the Burmese letters taṃ—nâḥ;
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sāramañjūsā*, commentary on the *Saddasāratthajālīnī*.

Begins after an invocation of the ratanattaya (yo buddhasūro amitandhakāraṃ hantvāna, etc.) :

nānāgandhesu sārattamaṃ gaheṭvā 'bhimataṃ nayaṃ
vaṇṇayissaṃ samāseṇa *Saddasārattahajālīnī*.

vividhanayasamannāgataṃ vicittācariyasamayasaṃmohitaṃ
paramavicittagambhīraññānaoggalhasamatthaṃ pakaraṇaṃ
idaṃ ārabhanto yaṃ ācariyo tāva ratanattayapaṇāmaṃ
karonto āha namassitvānā tiādi, etc.

79.

13 leaves, signed with the Burmese letters lāh—vāh ; 10 lines ; Burmese writing. Sakkaraj 1158 = A.D. 1797.

The 24th pariccheda (ākhyātakappa) of the grammar *Saddanidhi* or rather *Saddanīti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, etc. |

ito 'paraṃ pavakkhāmi saddhamme buddhasāsite
kosallattāyā sotūnaṃ kappam ākhyātasavhayaṃ |
tattā kiriyāṃ akkhāti ti ākhyātaṃ kiriyāpadaṃ.

80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146 = A.D. 1785.

Ṭikā on the *Vācakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.

tilokindamukhampo jagambherājābhīrājini
rammataṃ me manovāṇi navaṅgaṇeṭṭavāṇṇini |
puppācariyasabhānaṃ nayaṃ nissāya sādhaṃ
viracissāmi Vācakam-upadesakavaṇṇanaṃ |

The *Vācakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the ṭikā, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the *Vâcakopadesa* (f. khn, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar, 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Pamyānagarato nâtidûre naccāsanne dvikosamatthe thāne nānāuppalamsaṇṇachannāya sasīlāvāpiyā samipe papputakuṭacetiyaṇṇavīhāraṇṇadihi virājito Turaṅganāmako eko pappato atthi. tasmim—Turaṅgapappatavāsinaṇṇam—vasālamkārabhūtena—*Mahāvijitā*—vītināmakena ayaṇṇam *Vâcakamupadesako* nāma gandho kato ti yojanā.

The commentator then gives his own name, which is identical with that of the author: iti Cac kein ti khyāta-parassa pacchimadvārasamime mahātherānām āvāsena Mahiyaṅgaṇo nāma thūpo atthi. tassa uttaradisābhāge pākārasamipe Avayhanagarindassa 'maccena rājāṇāya kārīte kuṭākāravirājite tibhumikāvāso vāsantena *Mahāvijitāvi* itināmakena mahātherena katāyaṇṇam *Vâcakopadesakattavaṇṇanā*.

81.

10 leaves, signed with the Sinhalese letters ka—kḷi; 9 lines; Sinhalese writing.

Namacaranaṇṇigilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gī; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhānappadīpikā*.

83 (Turnour).

Another copy of the same work, preceded by the *Bālāvātāra* (No. 71), followed by a Pāli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khu; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—tû. 7-10 lines. Sinhalese writing.

Abhidhânappadîpikâ-sanyaya (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhânappadîpikâ* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

râjarâjam mahâpuñ(ñ)am dhammadhammam mahâdhu-
nam

saṅghasaṅgham name câram namitvâ câdaram (âdaram
B.) tayaṃ |

yo raṭṭhindaīdagindho (°gindo B.) jagindajagumânadho
puñ(ñ)â (puñā B.) bhûpâdhipuñ(ñ)o ca cakkârahasulak-
khaṇo |

asambhinno ca vaṃsena putto Goribhasâmino

susuto ca Mahâdhammarâjâdhipatinâminuâ |

sampunṇo caturāṅgehi dasarâjavatam caro

hitattayaṃ bahusuto dhâreti buddhapetakaṃ |

so pasanto (passanto B.) bhûpâlo va vajirûpamacakkhunâ

nissayesu purāṇesu 'bhidhânassa unâdhikam |

cakkamûlam (°malam B.) idaṃ sattham kârethacariye
mama

vadeti mahâmatassa mahâsatvivarâjino |

uyyojito bhûpâlassa sâsanassa jutattino (jutaththino B.)

vâcâya senâpatino (°nâ B.) teneva cittabuddhinâ |

satamandiravârîte râjaseyye vasantoham

kiñci tam apanetvâna (°tvâ B.) likkhissam navanissayam |

Conclusion :

Jambûdîpatale ra(t)ṭham sabbara(t)ṭhâna (°nam B.) ke-
tajaṃ (ketujaṃ B.)

Tambadîpaṃ Mramma(t)ṭhânam mahâra(t)ṭhehi vâritam |

ratanāpuram yaṃ tattha pāsādūlāram ālayam
 rāja(ṭ)ṭhānam manorammam nadinagavanappullam |
 Mahādharmarājādhipatīti bhūpati tatta yo
 medhāvi dakkho paṇīto vicitto cittapaṇī(ṇ)avā |
 susippo dhatavacano tikkhatejo ripujjayi
 kesaro va atisūro susurūpo vayena vā |
 yena rājaṭṭhāni seyyathūpakūpavanehi ca
 atīje(ṭ)ṭhamandirehi nāgassehi (nāgassehi B.) ca sobhitā |
 kārite teneva seyye nānābhavanabhūsite
 Kittijayaṭṭhapakhyamhi satamandiravārīte |
 saddhamma(ṭ)ṭhītikāmena vasatā santavuttinā
 dvikkhattum laddhalañcena mahātherena dhīmatā |
 tassedisanuggahaṇī cāsādhāraṇam u(y)yojitam
 patvāna racito peso (yeso B.) Abhidhānassa nissayo |
 niṭṭhito so sakkarāje sahasse '(ṭ)ṭhasatādhike
 je(ṭ)ṭhamāse jṇāpakkhe sattamiyam gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ; Sinhalese writing.

Dhātupāṭha. Begins: namo *etc.* bhū sattāyam. ku sadde. aṅka lakkhaṇe. saṅka saṅkāyam. See Westergaard's Catal. p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kū ; 9 lines ; Sinhalese writing.

Dhātumañjūsā. Begins: namo *etc.*

niruttinikarāpārāpārāvārantagam munim
 vanditvā dhātumañjūsam brūmī pāvacanāñjasam.

Subscription : *Kaccāyaṇadhātumañjūsā samattā.*

88.

22 leaves, signed with the Sinhalese letters ka—khū ; 8-9 lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Saṅgharakkhi-tatthera*, followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho ;
9 lines ; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikā called *Vacanattahajotikā* on the *Vuttodaya*, by the Thera
Samantapāsādikā. See Minayeff, in the *Mélanges Asiatiques*,
vi. 196. The MS is very incorrect. Begins: namo *etc.* |

natvā buddhādiccam pubbam veneyyuppalabodhakam
vaṇṇayissam samasena Vuttodayam padakkamam |
porāṇehi katā ṭikā na sā sabbatthabodhakam
vacanattahañ ca ekattham adhippāyañ ca bhāsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñī ; 8-10
lines ; Sinhalese writing. Third part of No. 71.

List of words, Pāli and Sinhalese, called on the covering
plate *Akārādi*. Begins: namo buddhāyayi | akko sūryyāyi |
akko varagāsayi | amko enamberiyayi.



III.—HISTORICAL AND MISCELLANEOUS WORKS. .

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavaṇṇassa devarājassa bhāsuram,
rūpam patiṭṭhapetvāna mahāpūjam pavattayi.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter; the last verse is :

Mahāmahindatheramhi taṃ ṭhānam samupāgate
teracchā eva netū ti katikañ ceva kārayi.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā; the pages are marked with the European numbers 1-195; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—dū; the pages are marked with the numbers 196-394; 8-9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

anitthite chattakamme sudhākamme ca cetiye
 maraṇantikarogena rājā āsi gilānako |
 Tissam pakkosayitvā so kaniṭṭham Dighavāpito
 thūpe anitthāpehīti abravī |
 bhātuno dubbalattā so tunnavāyehi kārīya
 kaṇcukam suddhavattehi tena chādiya cetiyam |
 cittakārehi kāresi vedikam tattha sādhuḥkam
 pantipunnaghaṭṭānaṃ ca pañcaṅgulakapantikam |
 chattakārehi kāresi chattam velumayam tathā
 kharapattamaye candasuriyam muddhavediyam | 5
 lākhākumkumakeh' etaṃ cittayitvā sucittikam
 raṃṇo nivedayī thūpe kattabbam niṭṭhitam iti |
 sivikāya nipajjitvā idhāgantvā mahīpati
 padakkhiṇam karitvāna sivikā ceva cetiyam |
 vanditvā dakkhinadvāre sayane bhumisanthate
 sayitvā dakkhiṇapassena so Mahāthūpam uttamam |
 sayitvā vāmapassena Lohapāsādam uttamam
 passanto sumano āsi bhikkhusamghapurakkhato |
 gilānapucchanatthāya āgatehi tato tato
 channavuti koṭiyo bhikkhu tasmim āsu samāgame 10
 gaṇasajjhāyam akarum vaggabandhena bhikkhavo
 Theraputtābhayam theram tatthādisvā mahīpati |
 atthavisa mahāyuddham yujjhanto aparājaya
 yo so na paccudāvatto mahāyodho vasi mama |
 maccuyuddhamhi sampatto disvā maṃṇa parājayam
 idāni so man topeti thero Therasutābhayo |
 iti cintiya so thero jānitvā tassa cintitam
 Karindanadiyā sise vasam Pañjalipabbate |
 pañcakhināsavasatam parivārena iddhiyā
 nabhasāgama rājānam atthāsi parivāriyam |

Readings of No. 92: 1 mārānantikarogena—2 thūpe anitthi-

taṃ kammaṃ niṭṭhāpehīti abhūvī—3 °vatthehi—4 pañcaṅgulikap°—7 mahīpati. padakkhinam. sivikāyeva—8 bhūmis°—9 āsī—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna. parivāriya.

No. 93 : 1 mār°—2 thūpe anittṭhitam kammaṃ niṭṭhāpehīti abhūvī—3 °vatthehi—4 pantīp°. pañcaṅgalakap°, *corr.* : pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.* : °makeh'—7 sivikāyayeva, *corr.* : °kāyeva—8 bhūmis°—9 pusaṇto, *corr.* : passanto—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayī. sīse.—15 parivāriyaṃ, *corr.* : °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimandaśamīpamamhi jāto brāhmaṇamānava
vijjāsippakalāvedī tisu vedesu pārago |
sammāvinnātasamayo sabbavāḍavisārado
vādatthi sabbadīpamhi āhiṇḍanto pavāḍino |
vihāram ekam āgamaṃ rattim pāt' amjaḷimatam
parivatteti sampunṇapadam suparimaṇḍalam |
tattheke Revato nāma mahāthero vijāniya
mahāpaṇṇo ayaṃ satto dametum vaṭṭatīti so |
ko nu bhadrabharāvena viravanto ti abhavi
gadrabhānam rave attham kiṃ jānāsīti āha tam | 5
ahaṃ jāne ti vutto so otāresi sakam matam
vuttam vuttam viyākāsi virodham pi ca dassayī |
tena hi tvam sakam vādam otārehi ca codito
pāḷimahābhiddhammassa attham assa na so 'dhiḡa |
āha kassetim manto ti buddhamanto ti so 'bravi
dehi me tan ti vuttehi gaṇha pabbajja tam iti |
mantatthi pabbajitvā so uggaṇhi Pitakattayaṃ
ekāyano ayaṃ maggo iti pacchā tam aggahi |
buddhassa viya gambhīraghosattānam viyākarum
Buddhaghoso ti ghoso hi buddho viya mahītale | 10
tatha Nānodayaṃ nāma katvā pakaraṇa tadā
Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |
Parittatṭhakathaṃ ceva kātum ārabhi buddhimā

tam disvā Revato thero idam vacanam abravī |
 pālimattam idhānītam natthi aṭṭhakathā idha
 tathācariyavādā ca bhinnarūpā na vijjare |
 Sihalaṇḍakathā suddhā Mahindena matimatā
 saṅgītittayam āruham sammāsambuddhadesitam |
 Sāriputtādīgītañ ca kathāmaggaṃ samekkhiya
 kathā Sihalaḥāsāya Sihalesu pavattati | 15
 tam tattha gantvā sutvā tvam Māgadhānam niruttīyā
 parivattehi sā hoti sabbalokahitāvahā |
 evam vutto pasanno so nikkhamitvā tato imaṃ
 dīpam āgā imasseva raṃṇo kāle mahāmati |
 Mahāvihāram sampatto vihāram sabbasādhūnam
 mahāpadhānam gharaṃ gantvā saṃghapālassa santikā |
 Sihalaṭṭhakatham sutvā theravādañ ca sabbaso
 dhammassāmissa eso va adhippāyo ti nicchiyaṃ |
 tattha saṃgha samānetvā kātum aṭṭhakatham mama
 potthake detha sabbe ti āha vīmaṃsitum satam | 20
 saṃgho gāthādvayaṃ tassa dāsi sāvatthiyaṃ tava
 ettha dassehi tam disvā sabbe demā ti potthake |
 piṭakattayam ettheva suddhim aṭṭhakathāya so
 Visuddhimaggaṃ nāmākā saṅgahetvā samāsato |
 tato saṃghaṃ samūhetvā sambuddhamatakovidam
 mahābodhisamīpamhi so tam vācetur ārabhi |
 devatā tassa nepumṇaṃ pakāsetum mahājane
 chādesum potthakaṃ so pi dvattikkhattum pi tam akā |
 vācetur tatiye vāre potthake samudāhaṭe
 potthakadvayaṃ amūam pi saṅṭhapesum tahiṃ marū 25
 vācayimsu tadā bhikkhū potthakattayam ekato
 ganthato atthato vāpi pubbāparavasena vā |
 theravādehi pālīhi padehi vyañjanehi ca
 amūdatattham (corr. °thattam) ahū neva potthakesu pi
 tīsu pi |
 atha ugghosayī saṃgho tuṭṭhahaṭṭho visesato
 nissamsayaṃ sa Metteyyo iti vatvā punappunam |
 saddhim aṭṭhakathāyā 'dā potthake Piṭakattaye
 Ganthākare vasanto so vihāre dūrasamkare |
 parivattesi sabbā pi Sihalaṭṭhakathā tadā
 sabbesaṃ muḥabbhāsāya Māgadhāya niruttīyā | 30

sattānaṃ sabbabbhāsānaṃ sā ahoṣi hitāvabhā
 theriyācariyā sabbe pāliṃ viya tam aggahūṃ |
 attakattabbakiccesu gatesu pariniṭṭhitim
 vanditūṃ so mahābodhiṃ Jambudīpam upāgami |
 bhutvā vāvisavassāni Mahānāmo mahāmahiṃ
 katvā puṇṇāni citrāni yathākammam upāgami |

sabbe pete dharanīpathayo (*corr.* °tayo) maccum accetum
 ante no sakkhimsu pacitasubalā sādhusampannabhogā evaṃ
 sabbe nidhanavasagā honti sattā ti niccaṃ rāgaṃ sammā
 vinayatu dhane jīvite cāpi dhīmā ||

Readings of No. 92: 1 °mānavo. tisu—2 vādatthi jambudī-
 pamhi—3 parivattesi—5 gadrabhar°. abruvī—6 vutte. osāresi
 —7 tam, *corr.* tvaṃ. pāli°—8 kasseso. brūvī—10 so sobhi—
 11 pakaraṇaṃ. °niyā. °sāliniṃ—12 abruvī—13 pāliṃ°—
 14 sīhalatṭh°—15 katā—17 °matī—18 vibhāre sabbasādhū-
 naṃ. °padhānagharaṃ—19 nicchiya—20 saṃghassamānetvā.
 satim—21 gāthadvayaṃ. sāmattiyaṃ—26 bhikkhu—27 pā-
 lihi. aññatatttham—28 pi—30 mūlabh°—31 pāliṃ—32 atha
 katt°. paripariniṭṭhitam—33 dvāv°. mahāmahaṃ. puṇṇāni—
 34 °nipatayo. sadhane.

No. 93: 1 brāhmanam°. tisu—2 jambud°. asiṇḍanto, *corr.*
 ah°.—3 sampunnap°—5 gadr°. jānātīti, *corr.* °sīti—6 jāne,
corr. jānāmi. Afterwards the reading of the first hand has
 been restored. osāresi—6 vuttam, *corr.* vuttam vuttam.
 virodham, *corr.* virodham—7 pāliṃ°—8 kassetam, *corr.*
 kasseso. brūvī. ganha. pabbajjam tam, *corr.* °jja tam—10
 ghose hi, *corr.* ghoso hi—11 pakaraṇaṃ °niyā. °sāliniṃ—
 12 abruvī—13 pāliṃ°. ācariyāv° *corr.* °yav°—14 sīhalatṭh°.
 ārūlham—15 °dīgitaṃ ca. katā sīhalabh°—17 mahāmatī—
 18 °sādhunam. °padhānagharaṃ. santikaṃ, *corr.* °kā.—19
 therāvādaṃ ca. nicchiyaṃ, *corr.* °ya—20 saṃghassamānetvā.
 satam, *corr.* satim—21 gāthadvayaṃ. sāmattiyaṃ—22
 °maggam, *corr.* maggam—23 ārahi, *corr.* °bhi—25 saṃ-
 ṭhāpesum—26 bhikkhu—27 pālihi. aññatattthababū, *corr.*
 °mahū. pi—31 pāliṃ—32 atha k°. pariniṭṭhitim, *corr.* °tam
 —33 dvāv°. mahāmahaṃ—34 dharanīpathayo, *corr.* °tayo.
 °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—nai;
7 lines; Sinhalese writing.

Commentary on the *Mahāvamsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvata Mahāvamsatthānusārakusalena Dighasandase-
nāpatinā kārāpita-Mahāparivenavāsina Mahānāmo ti garūhi
gahitanāmadheyyena therēna pubbasīhalabbhāsītāya Sīhaḷ-
atthakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā
tantinayānurūpena katassa imassa Saddapadānuvamsassa
atthavaṇṇanā mayā tam eva sannissitena āradbhā pade-
sissariyadubbutthibhayarogabhayādīvididhaantarāyayuttakāle
pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-
kapaccekabuddhādīnam porāṇānam kiccaṃ pubbavamsattha-
ppakāsanato ayaṃ Vamsatthappakāsini nāmā ti dhāretabbā
| |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānam uppādo sukhā saddhammadesanā
sukhā saṅghassa sāmaggi samaggānam tapo sukho |
siddhir astu | subham astu |
Sambuddhapariṇibbānā dvisahassasatattike
vasse asītisampatte māsamhi sāvane paṇa |
kālapakkhe tu tatiye divase potthakam ayaṃ
katvāna lekhanam Atthadassinā niṭṭhitam katam |

The conclusion sufficiently shows that Turnour was mis-
taken in stating that this commentary was composed by the
author of the *Mahāvamsa* himself. He was misled probably
by the explanation of the first line of the work, where the
paraphrase as well as the text speaks in the first person.
Excepting such cases, the commentator uses, when speaking
of the author, the third person, calling him the ācariya;
for instance, in the note inaccurately translated in Turnour's
Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa
katābhimānena vibatantarāyo Mahāvamsam pavakkhāmīti
paṭiññam katvā idāni yeva *Porāṇasthalatthakathāmahāvamsa*
vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsam* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisamkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiṃ ca dassento dutiyagāthām āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the *Tikā* gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenaraṇṇo Jetavanavāsino bhikkhū ti datṭhabbā | tesam Abhayagirivāsino Lamkāḍīpamhi sāsanaṣṣa patitṭhānā sattarasavassamattādhikesu dvīsu vassasatesu atikkantesu Vattagāmaṇiraṇṇo kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedam katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārāpīte tattha vaṣṇṇsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tiṣṣu vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dakkhinavihāramhi vaṣṇṇitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubbatovibhaṅgam gahetvā atthantarapāṭhantarakaraṇavasena tam bhedam katvā Sāgalikavādā nāma hutvā Mahāsenaraṇṇo Jetavanamhi vihāre kārīte vepullam gantvā tattha vaṣṇṇsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍīpamhi bhinnakā ti | tato pana atirekapaṇṇāsamattādhikesu tiṣṣu vassasatesu atikkantesu Bhāgīneyyadāṭṭhāpatissa raṇṇo kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭṭhāvedhakanāmakō ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Dāṭṭhāvedhanāmakō bhikkhu cā ti iti ime dve asappurisacittakā attukamsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabbayadassāvitā vihatadhammasuttikā ca Dhammaruci-

kavādato Ubhatovibhaṅge Sāgalikavādato Khandhakapari-vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ abhūtatthaparidīpakavacanaṇ ca aññavādantarapaṭisaṃyut-tavacanaṇ ca attānaṃ pāṭhabbākyānanantarāgataṃ katvā likhitvā ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursuses, some of which Turnour has translated in his Introduction to the Mahāvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursuses given in English by Turnour.

f. ghṛī—ghṛī (Turnour, p. xxxvii) : ayaṃ pana Susunāgo nāma amacco kassa putto kena posito ti | Vesāliyaṃ hi añña-tarassa Licchavirañño putto | tassāyaṃ evaṃ ekāya nagarasobhīniyā kucchisimī gahitapaṭisaṇḍhiko aññatarena amacca-puttena posito ti *Uttaravihāravāstīnaṃ aṭṭhakathāyaṃ* vuttaṃ evaṃ sati pi mayaṃ samayavirodhabbhāvattā tass' uppattisaṃ-khepamattaṃ dassayissāma | kathaṃ | ekasimī hi samaye kira Licchavirājāno sannipatitvā na amhākaṃ nagaraṃ ṭhānappattāya nagarasobhinikāya virahitaṃ sobhatīti (comp. Mahāvagga, viii. 1, 2) evaṃ maññitvā aññatarasamānājāti-kaṃ mātugāmaṃ tasmīṃ ṭhānantare ṭhapesuṃ | tesam añña-taro rājā taṃ gahetvā attano gehaṃ ānetvā sattāhaṃ attano gehe yeva vasāpetvā tasmīṃ gahitagabbho vissajjesi | sā attano gehaṃ gantvā paripuṇṇagabbho vijāyanti maṃsapesiṃ vijāyitvā kin ti pucchitvā maṃsapesīti vutte domanassappattā lajjabbayā pi upaddutāya ukkhalīyā pakkhipitvā aññena pidahanena supihitaṃ katvā dhātīyā datvā paccūsakāle yeva saṃkhārattṭhāne ṭhapāpesi | tasmīṃ tāya ṭhapitamatte yeva taṃ nagarapariggāhiko eko nāgarājā disvā attano bhogebi parikkhipitvā upari mahantaṃ phaṇaṃ katvā dissamāna-rūpeneva ṭhatvā attānaṃ disvā sannipatitesu mahājanesu sū sū ti saddhaṃ katvā antaradhāyi | atha kho taṃ ṭhānaṃ upagatajano taṃ disvā vivaritvā pariṇatamaṃsapesijaṃ sam-paṇṇalakkhaṇaṃ dhaññavatiputtapaṭilābhaṃ addasa disvāṇ' assa sañjātapemo ahoṣīti | tattheke amaccuputto tasmīṃ sañjātapemo taṃ gharaṃ netvā paṭijagganto nāmagahana-divase amunā sū sū ti katasaddena nāgarañño rakkhitattā

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posiyamāno anukkamena viññubhāvaṃ patvā ācārasampannataro nāgarehi sādhusundarataro 'tiva sammato ahosi | tasmā tassa Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā Susunāgo nāma rājā ti pākaṭṭha ahosi |

f. ghau'—ghah (Turnour, p. xxxviii) : Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādim āha | . . . Kālāsokassa atraja-puttā dasa bhātukā ahesun ti attho | tesam pana nāmam *Atthakathāya* vuttam | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesun ti attho | tesam hi jeṭṭho pana aññātakulassa putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-kamañ ca *Utaravihāraṭṭhakathāya* vuttam | mayam pi sam-khepena tesam uppattimattam samayāvirodhamattā kathey-yāma | pubbe kira Kālāsokaputtānam rajje yeva paccanti-vāsiko eko mahācoro uppajjivā laddhapakkho raṭṭham vilumpamāno vicarati | tassa manussā pane gāmaghātakam-mam karontā yaṃ gāmaṃ vilumpanti bhaṇḍam tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍam gahetvā manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā ekam nibbitikaṃ thāmajavasampannam yodhasadisam purisam gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññam pi kasigorakkhādī-kammaṃ karoma iminā va nihārena gāmaghātakādīni katvā dhanam ca dhaññam ca uppādetvā macchamaṃsasurāpāpādīni paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi te' eva saddhim evam eva jīvitam kappeyyāmiti cintetvā puna āha aham pi tumhākaṃ santike vasitvā tumhākaṃ sabāyo bhavissāmiti tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā attānam santike vasāpesum | ath' ekadivasam te corā gāmaghā-tākammaṃ karontā ekam āvudhahatthasurapurisehi sampan-nam paccantagāmaṃ pavisiṃsu | tesu pavittāhamattesu gāma-vāsino utthāya te majjhe katvā gāmanim gahetvā asinā paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-bhāvaṃ jānitvā tasmim vinatthe amhākaṃ parihānibhāvo

paññāyissati taṃ hi vinā amhehi ito paṭṭhāya gāmaghātādi-
kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā
evaṃ no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nisi-
dimsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti
pucchitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-
manāya purecārikasūrapurisassa abhāvakaraṇena rodamaṇā ti
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum
sakkoti na añño aham eva taṃ kammaṃ kātum sakkhissāmīti
itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena
assāsajātā sādhu ti taṃ purisaṃ tasmi gāmaniṭṭhāne ṭhape-
sum | so tato paṭṭhāya ahaṃ Nando nāma ti attano nāmaṃ
sāvetvā tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamāno
vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi
pi laddhapakkho hutvā vicaranto | ath' ekadivasam sapurisaṃ
sannipātāpetvā ahaṃ bho na idaṃ kammaṃ surapurisehi
kātabbam amhādisānaṃ nānucchavikaṃ hinapurisānaṃ eva
idaṃ kammaṃ anucchavikaṃ tasmā kiṃ iminā rajjaṃ ga-
hissāmā ti | te sādhu ti sampaticchimsu | so tasmim sampa-
ticchite saparivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā
rajjaṃ vā detu yuddham vā ti | te taṃ sutvā sabbe samā-
gamma tadanurūpāya mantanāya mantetvā samānacchanda
tena saha mittasatthavam akaṃsu | iminā va nayena so
yebhuyyena Jambudīpavāsino manusse hatthagataṃ katvā
tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ
anusāsamaṇo na cirasseva kālam akāsi | tato tassa bhātara
paṭipāṭiyā rajjaṃ anussāsimsu | te pana sabbe dvāvisati vassāni
rajjaṃ karimsu ti | tena vuttaṃ nava Nandā tato āsum | pe |
rajjaṃ samanussāsiyun ti | pe | tattha kamenevāti vuddha-
paṭipāṭiyā eva | tesam pana kaniṭṭho navamo sayam dhanani-
dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-
bhiseko va macchariyābhibhūto dhananidahanakammam eva
me kātum vattatīti cintetvā tato tato asitikoṭippamānaṃ dha-
nasañcayam katvā sayam eva taṃ gāhapetvā Gaṃgātīraṃ
gantvā sākhāvaraṇena Mahāgaṅgaṃ pidahāpetvā mātikaṇ
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-
Gaṅgāya pāsānatale mahantaṃ āvātaṃ kārāpetvā tattha dha-
naṃ nidahitvā tatopari pāsāne santharāpetvā tatopari udaka-
nivārapatthāya vilinaloham okirāpetvā gulapāsāhe attharā-

petvā puna sodakam vissajjāpetvā tam pakatipāsānatalam
 viya jāte udakam vissajjāpesi | puna attano ānāpavattana-
 tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādihi dha-
 nasañcayam kārapetvā tattheva akāsi | evam katipayavārehi
 akāsi vuttam hoti | tena avocumba tesam pana kaniṭṭho
 navamo sayam dhananidahanavittikattāya Dhananando nāma
 ahosi ti | Moriyānan ti attānam nagaram siriyā eva sañjātam
 Moriyā ti laddhavo(hā)rānam khattiyānan ti attho | tehi
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā
 te pi Sākiyā Himavantam pavisitvā aññataram salīlāya sam-
 pannaṃ ussannapiṭṭhalipavanādihi pādapavanehi upasobhi-
 tam ramaṇīyam bhūmibhāgam disvā tatthā 'bhinivīṭṭhapema-
 hadayā tasmim tṭhāne suvibhattam mahāpathadvāraakoṭṭha-
 kam thirapākāraparikkhittam āramaṃyānādivividharāma-
 neyyasampannam nagaram māpesum | api ca tam mayūragi-
 vasaṃkāsam chadaniṭṭhikapasādapanti koṇcamayūragananā-
 dehi pūritam ugghositaṃ ca ahosi | tena te tassa nagarassa
 sāmīno Sākiyā ca | tesam puttapaputtā ca sakala-Jambudīpe
 Moriyā nāmā ti pakatā jātā | tato ppabhūti tesam vaṃso
 Moriyavaṃso ti vuccati | tena vuttam Moriyānam khatti-
 yānam vaṃse jātan ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-
 halesse writing. The MS. contains three different works :

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).
 The *Dipavaṃsa*. This manuscript belongs to the better class,
 though it is not free from the great deficiencies common to all
 MSS. of the *Dipavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāthāvaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the
 MS. there is a Burmese subscription, apparently written by a
 different hand from that in which the work itself is written.
 It is dated in Sakk. 1136=A.D. 1775. The *Lalāṭadhatuvāṃsa*,
 prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulaṃ suddhaṃ dhammaṃ saṅghaṃ anu-
taraṃ
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |
tikkhattvaṃ āgamā nātho Lamkāḍipam manorawam
sattānaṃ hitaṃ icchanto sāsanaṃ ciraṭṭhitim |

The chapters of the work are: tathāgatassa gamana nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chī')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcama p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñi; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍām; 8–9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |
Milindo nāma so rājā *Sāgalāyam* purattame
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaram |
āsajja rājā citrakathim¹ ukkādhāram tamonuḍam
āpucchi nipuno pañhe² ṭhānāthānagate puthu |
pucchāvissajjanā ceva gambhīratthupanissitā
hadayaṅgamā kannasukhā³ abbhūtā lomahamsanā |
Abhidhammavinayogālhā⁴ suttajalasamatthitā
Nāgasenakathā citrā opammehi nayehi ca |
tattha ñāṇam panidhāya⁵ hāsayitvāna māṇasaṃ⁶
suṇoṭha nipuṇo (corr. nipuṇe)⁷ pañhe kamkhāṭhānavi-
dālane⁸ ti |

tam yathānusūyate | atthi *Yonakākam* (corr. °nam)⁹ nānā-
putabhedanaṃ *Sāgalan* nāma nagaram nadipabbatasohitam
ramanīyabhūmippadesabhāgam¹⁰ āramuyyānopavanatalāka-

pokkharāṇisampannaṃ nadīpabbatavanarāmaneyyakam¹¹ sutavantanimmitaṃ nihatapaccattikapaccāmittam¹² anupapīlitaṃ¹³ vividhavicitrādāham¹⁴ aṭṭālakotṭhakam¹⁵ varapavara-gopuroraṇaṃ gambhīraparikhapāṇḍarapākāraparikkhittante-puraṃ suvibhattavittī (corr. vīthi-) caccaracatukkasiṃghāṭakam¹⁶ suppasāritāṇekavidhavarabhaṇḍaparipūritantarāpanaṃ vividhadānaggasatasamupāsobhitam¹⁷ Himagirisikhara-samkāsavarabhavanasatasahassī (corr. °ssa-) patimaṇḍitam¹⁸ gajabayarathapanti (corr. patti-) samā-kulam¹⁹ abhirūpanarānāriganānucaritaṃ ākiṇṇajanamanussaṃ puthukhattiyabrāhmaṇavessasuddham (corr. °ddam)²⁰ vividhasamanabrāhmaṇāsabhajanasaṃghātitaṃ²¹ bahuvidhavijjāvantanaravīranisevitaṃ kāsikakoṭumbarakādinānāvīdhavattāpanasampannaṃ²² suppasāritarucirabahu- (added: vidha) pupphagandhagandhāpanagandhagandhitaṃ²³ āsimsaṇīyyabahuratta- (corr. °tana) paripūritaṃ²⁴ disāmukhasuppasāritāpanasiṃgārīvārī- (corr. °ni) jaganānucaritaṃ²⁵ kabāpanarajatasuvaṇṇakamsapatthara-paripuraṃ²⁶ pajjotamānanidhiniketam pahutadhaṇḍhaṇṇā-vittūpakaraṇaṃ²⁷ paripuṇṇakosakoṭṭhāgāraṃ bahuvaṇṇapānaṃ²⁸ bahuvidhakhajjabhojjaleyyapeyyasāyaṇīyya²⁹ Uttarakurusamkāsaṃ³⁰ sampannasassaṃ ālakamandā³¹ viya devā-puraṃ |

Various readings of No. 97: 1) °kathī, 2) pañho, 3) kaṇṇa-sukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhāṇavidhālane, 9) yonaṃ, corr. yonakānaṃ, 10) bhitam ramaṇīyyam (corr. °yya°) bhumi°, 11) °vaṇarāmaneyyakam, 12) °paccattika°, 13) anuppillitaṃ, 14) °vicitrādāham, 15) °koṭṭhakam, 16) °vithivaccara°, 17) °samūpas°, 18) bha-vaṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-brāhmaṇasabhājanasaṃghātitaṃ, 22) °vatthāpanasampannaṃ, 23) °bahuvidhapuppha°, 24) °nīyabahuratana°, 25) °siṃgā-ravānija°, 26) °paripūraṃ, 27) pahūtadhaṇḍhaṇṇāvittūpa-karaṇaṃ, 28) bavhannapānaṃ, 29) °sāyaṇīyam, 30) °sam-khāsaṃ, 31) ālak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

Kalyāṇī kyom cā. Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pāli introduction runs thus: *namo, etc.*

nātham natvāna nāthassa kassam sāsana-
 vuddhiyā Kalyāṇisimā' uppatibhūtapāṭhassa nissayaṃ |
 Dhammacetyābhidhānena Rāmādhīpatināminā
 rañā Rāmañadese hi Kalyāṇināmikam simam |
 ācariye sammanetvā tāya uppatikāraṇam
 nātum sīlāpattakesu ¹ thapitam likkhiya 'kkbaram |
 tato pi nihato gandho aparācariyehi so ² |
 na uggaḷitakkharattā ³ sudujjānattato mayā
 sodhetum nussahattā pi thapito cīrassam 'dhunā |
 paramparagottāvāsanābhīnikkhaṇagāminā
 nātakupāsakeneva tumhādisehy adipane |
 gandhasāravijjantehi satti satti ⁴ sujānitum
 pacchimājanatā kivaṃ ityādinābbhiyācīto |
 sāsanaśāpakārāya Mrammabhāsāya jānitum
 visodhetvā yathāsattim racissam tassa nissayaṃ |
 yuttāyuttam vicintetvā ayuttam tam susodhiya
 yuttam thānam dhārayantu mānadosa-vivajjitā |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusāradhammasattha), Pāli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: ⁵ *namo, etc.*

Manumanosāram vande dasabballam amañḍite (amañ-
 ḍite, B.)
 paṭhaviyā paṭicchanne vassantam 'malakam viyaṃ (ama-
 lakam viya passantam, B.) |
 lokiyuttarasaddhammam Nerucakkavalādikam
 dhammañ cassa supūjeyyam puñ(ñ)akhetam gaṇam apī |
 Manusāradhammasatt(h)am kālantarena sabbaso
 paramparalikkhitena pamādasahitam yato |

¹ 'pattakesu, the text repeated with the Burmese version.

² yo.

³ nathagg².

⁴ sakkhissati.

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tasmā atthañ ca tandiyaṃ (tandiyāñ ca, B.) visodhento
 mahaṃ dāni
 akkhaḍassānam atthāya bālānaṃ suṭhu dīpissam |
 karuṇāya 'ssa codite buddhesi 'nena bhātunā
 sagāravam 'bhiyācito porāṇakam matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjaṇāsajjanāsevam narānarābhivuddhikam
 pāraṅgam 'pāraṅgam netam viram viram 'bhivandiya |
 dhammasattam vicāremi vicittanayamaṇḍitam
 bahusattakalokānam catvāgativimuccitam |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.
 The *Lokanīti*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokanīdhi pavakkhāmi nānāsattasamuddhitam
 māgateneva saṅkhepam vanditvā ratanattayam |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.
 The *Rājanīti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jinasakkā varābhivuddhiyo |
 rājanītisattam raṇṇo dhammatthasukhasādhanaṃ
 vuccate buddhivuddhattham pararaṭṭhavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekādasa-vagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins: *lātu-(ku?)salaṃ kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmā avijjā-paccayā saṅkharā ti avijjāsayasasaṅkharaṃ dutiyasaccappa-bhavaṃ etc.*

105.

Third and fourth part of the MS. No. 18^f; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, metrical work about the duties of the priesthood. Begins: *namo etc.*

ādito upasampannasikkhitabbam samātikam
Khuddasikkham pavakkhāmi vanditvā ratanattāyamaṃ |
 pārājikā ca cattāro garukā nava cīvaraṃ
 rajanāni ca patto ca tālakā (thālakā, the Nissaya) ca pavā-
 vaṇā |
 kālīkā ca paṭiggaho mamsesu ca akappiyaṃ
 nisaggiyāni pācitti samaṇatappā ca bhūmiyo (samakap-
 piya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus:

mahato kittisaddassa yassa lokavicārino
 parissamo na sambhoti mātulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena *Dhammasirikena* Tambapaṇṇiyaketunā
 therena rajitā dhammavinayaññupasaṃsitā |
 etthāvata 'yaṃ niṭṭhānaṃ *Khuddasikkhā* upākatā
 pañcamattehi gāthānaṃ satehi parimāṇato ti |

2. Fol. ka—ṭam; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, text with single explanatory remarks in Pāli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkā naṃ sante pi pubbanissaye
sukhena mandamañenahi bhikkhunā 'haṃ bhiyācīto |
racissa Pañdamañjūnā sikkhākāmena nissayaṃ
nātisaṅkhepavittthāraṃ navam pitivivaḍḍhanaṃ |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Aṭṭhasālinī (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagrassa purattimapadesake
sāsanāruḷabhūtassa aḍḍhayaḷjanapamāṇake |
Nerañtivhayagāmassa pacchimam isanissite
uttarasmi disābhāge thāne pañcadhanusake |
gamanāgamaṇasampanna Mañiratananāmake
alaye puṇaniṇṇapatte santāsane tibhummiḷke |
bahuggaṇavācakena atigambhiyabuddhinā
ādimh' ānisaṇaddena (*sic, ariyasaddena* the repetition
with the Burmese version) Alaṅkāro tināminā |
mahātherena yuttana na āhāpetvāna sabbaso
sāvakaṇaṃ vācanaṃ ca antarā antarakkhaḷke |
saṃpaso dvīsaḷassaṇ ca dvīsaṭam jinaśāsane
tesaṭhivavassa(vessa?)katato (vassagaṇato, the repetition)
racito nissaro sayam |
navabhū Khuddhasikkhāya muṇisaṇabuddhiyā |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

Pañcaṣṭ aṭṭhaṣṭ aḷhum aprat, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: *namo etc.*

jitajeyyam varam buddham tilokaggavināyakam
natvā gīhipaṭipadam vakkh' uddhari tato tato |

atthānattham manati jānātīti manusso | gahaṭṭhasīlam
nāma pañcaṅgasīlam aṭhaṅgasīlam dasaṅgasīlaṇ ca terasa
dhūtaṅgesu ekāsanikaṅgapattapindikaṅgavasena dve dhū-
taṅgāni ca | imāni sīlāni gahaṭṭhānam vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters
ka—ñri (the same leaf has the two signatures ke and
kai), the last leaf containing an index to the whole work.
8-9 lines; Sinhalese writing.

The *Sārasaṅgaha*. Begins: *namo etc.*

mahākāruṇikam nātham dhamman tena sudesitam
natvāna ariyasamghaṇ ca dakkhiṇeyyam niraṅgaṇam |
dassayissam samāsenā pavaram Sārasaṅgaham
samāharitvā vividham nayam sotasukhāvahan ti |

Conclusion :

Dakkhiṇārāmapatino Piṭakattayadhārino
Buddhappiyavhayatherassa yo sissān' antimo yati |
tena Siddhatthanāmena dhīmatā suciyuttinā
therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopædia of Buddhist theology
and cosmology. It is divided into the following chapters:
buddhānam abhinīhārakathā (ends f. ki)—tathāgatassa accha-
riyakathā (f. kām')—pañcaantaradhānakathā (f. khu')—mu-
nino cakkavattino ca cetiyakathā (f. khū')—sammajjaniyā-
phalaṅgahanayo (f. khri')—dhamme acchariyakathā (f.
kho')—saṅghe acchariyakathā (f. gū')—niddāvibhāvanam (f.
gri')—supinavibhāvanam (f. gli')—ratanadvayasantakapari-
vattanakathā (f. gli)—saraṇagamanassa bhedaṅgahanayo
(f. ge')—sīlānam pabbesaṅgahanayo (f. ghi)—kammaṭṭhā-
naṅgahanayo (f. gho)—nibbānassa vibhāvanam (f. ghau)—
ratanattaye agāravavibhāvanakathā (f. ghau')—janakādi-
kammaṭṭhānaṅgahanayo (f. nu)—ānantariyakammavibhā-
vanam (f. ñri')—micchādiṭṭhivibhāvanam (f. ñli')—ariyūpavā-
daviḥāvananayo (f. ñli')—kuhakādīnaṇ ca kathāsaṅgahanayo

(f. ne')—maccherakathā (f. nai')—tividhaggivibhāvanakathā (f. nām')—dānādipuññasāṅgahanayo (f. cū)—sattānaṃ āhāra-bhedanayasāṅgaho (f. cū')—yonivibhāvananayasāṅgaho (f. cha)—pumitthiparivattanakathā (f. chī)—yuvatināṃ sarūpa-vibhāvanam (f. chu)—paṇḍakānaṃ vibhāvanam (f. chu')—nāgānaṃ vibhāvanakathā (f. chṛi)—supaṇṇānaṃ vibhāvanakathā (f. chṛi')—petānaṃ vibhāvanam (f. chḷi)—asurānaṃ vibhāvanam (f. chḷi)—devatānaṃ vibhāvanam (f. chḷi')—mahivaḍḍhanakathā (f. che')—mahicalanakathā (f. chau')—vutthivātādīnaṃ sāṅgahanayo (f. ja)—pakiṇṇakakathā (f. je')—iddhividhādīsāṅgahanayo (f. jhu')—lokaśaṇṭhānakathā (f. ṇṛi').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ṇṛi (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

setṭham setṭhadadam buddham loke lokaggaṇāyakam lokabandham mahāvīram lokanātham namāmi 'ham.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuṇṇārādhīpatibhūtaṃ mahārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapaṭalacchādite soṇṇamayamahāvīhāre vasantena sīlācārādisampannena Tipiṭakapariyattidharena saddhābuddhiviriyapatimaṇḍitena Sihaḷadīpe araṇṇāvāsīnaṃ pasatthamahātherānaṃ vamsālaṅkārabhūtena Medhamkaramahātherākkhyappatitena Saṃgharaṇṇā karato 'yaṃ Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇaṃ Mahāsaṃgharājena Dayarājassa garuṇā racitaṃ samattaṃ ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāññādukkhavaṇṇanā—tirokuḍḍasuttaṃ—mahādevavatthum—pāsānapetavatthum—pāsānatthambhapetavatthum—kasipetavatthum—addhatandulapetav.—patākapa.). IV. tiracchānagatiniddeso. V. manussagatiniddeso¹ (comprehends: thūpārabbhakathā—thūpakara-

¹ This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadhā kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmanī's works is almost identical with the Mahāvamsa.

nakathā — mahādhātunidhānakathā — Abhayaduttthagāmanirañño Tusitadevalokagamanam — Asokamāliniyā uppattikathā — Sālarājakumārassa uppattikathā — bhatikammakaraṇakathā). VI. sattalokaniddeso (comprehends: atthakkhaṇaparidīpanakathā — kāmāvacaradevānam uppattikathā). VII. okāsalokaniddeso. VIII. paṇṇakanayasāraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.

Ratanamālā che kyam, a medical work; Pāli text with Burmese Nissaya. The MS. is very incorrect. The Pāli introduction begins: ¹ namo tassa *etc.*

sampannā puññaamitaṃ piyajakhilajanam (piyadh° B.)
buddha(m) trelokasaramam ārabbhā 'dha pranamyam
(idha atthayojanam B.) |
jararogā yadi bhavā tato nikkhitum
ratanamālācariyo osathā (°tham B.) gāyāgāyati |

111 (Turnour Collection).

Miscellaneous Pāli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8-7 lines. The last page contains the title: Asgiri Wihāre Indavallugoda Unnānsē wisin amutuwen tanāpu ashtakayayi. 8 verses in honour of "Jorjji Tarṇṇaru" (George Turnour); Pāli with Sinhalese version.

No. 3. 4 leaves (ka—kī); 7-8 lines. Similar 8 verses, Pāli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kā); 8 lines. Title: Asgiri Wihāre Miyanamaḍe Unnānsē wisin amutuwen tanāpu ashtakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7-8 lines. 7 verses in honour of Buddha, Pāli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7-9 lines. Beginning of the *Mahāparinibbānasutta*, Pāli text with Sinhalese version. The

¹ The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words : *Vajjīṇaṃ pāṭikaṃkhā no parihāṇī ti* (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words *saddhammaṃ antaradhāpentī*.

No. 15. One leaf containing an extract from the *Āṅguttar-aṭṭhakathā* (*dukanipāṭavaṇṇanā*) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters *gu—gau* ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Tberas ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : *namo etc.*

buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visud-
dham janapumūkhettaṃ
chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhām' aham sāsa-
navaddhanāya |

ekasmim kira samaye ambhākaṃ bhagavā Rājagahe viharati
Veluvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ
parisānaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ.
tena kho pana samayena Anuruddho Sobhito Padumuttaro
Guṇasāgaro Nānapaṇḍito Revato ti cha khīṇāsavā eka-
cchandaṃ hutvā yena bhagavā ten' upasamkamimsu *etc.*

The fragment ends : *Revatattherassa hatthato anūpamaṃ
kesadhātuṃ sampaticchitvā gandhodakanūnāpetvā suvaṇṇa-
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-
take t̐apesuṃ taṃ khaṇaṃ ñeva hetthāvuttappakārāni paṭha-
vikampanādini acchariyāni pāturaheṣuṃ dasa saḥassa ca.*





~~Ch~~
9/2/37

MSS — Pali

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